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I am he that liveth, and was dead, and behold, I am alive for evermore!—*Revelation 1. 18.*

AN EASTER STORY.

In a large public assembly hall in Moscow a public lecture was given by Comrade Lunatscharsky, the Bolshevist commissary for Popular Education, attacking the "obsolete faith." This faith, he said, was a product of the capitalist class, but was now completely overthrown; its nullity was easy to prove.

The address seemed successful, and the lecturer was so pleased with his own eloquence that, feeling complete confidence in himself, he brought it to an end by inviting a discussion of his theme, but with the stipulation that no speaker was to occupy more than five minutes. Any one who wished to address the meeting was to give him his name.

There came forward a young priest with a close-cropped beard, of homely appearance, shy and awkward,—a typical village priest. Lunatscharsky looked down at him scornfully.

"Remember, not more than five minutes!"

"Yes, certainly. I shall not take long."

The priest then mounted the platform, turned to the audience, and said:

"Brothers and sisters, CHRISTOS WOSKRESSE—Christ is risen!" (the solemn Easter greeting exchanged by all on Easter night).

As one man the great audience answered: "WOISTINU WOSKRESSE! Verily he is risen!" (the usual reply).

"I have finished. I have no more to say."

The meeting was at once closed. All Comrade Lunatscharsky's flowery eloquence availed him nothing.—Quoted in the "Record," U. F. Church of Scotland.

RELIGIOUS THOUGHT AND ACTIVITY.

When Louisiana was admitted to the Union in the year 1812, there was **a long search for a Bible** on which to administer the oath of office. Ultimately a priest offered his copy of the Latin Vulgate. It was estimated that there were at least 78,000 homes in New Orleans in which no copy of the Scriptures was available. But now there is an average of 190 volumes of the Scriptures leaving the New Orleans subdepository of the American Bible Society every day in the year.

A new cathedral project that in some ways surpasses the cathedral plans now under way in New York and Washington has been launched by the Protestant Episcopal church in the diocese of Pennsylvania. A site has been taken under option in an outlying suburb of Philadelphia which they think will be near the center of the city's cultural life and effort fifty years from now.

There are 75 acres of rolling upland, overlooking the Schuylkill River. Grouped about the cathedral proper are to be other institutions under the care of the diocese, such as schools, hospital, clergy houses, and diocesan offices.

It is said that the name chosen is the Cathedral of St. Mary.

The Protestant Episcopal church is now

committed to an expenditure of about a hundred millions for cathedral projects, and several other cities have held conferences on the subject, including Boston, Baltimore, Detroit, Chicago, Seattle, San Francisco, and Los Angeles.

Continually there comes from the **excavations in the Euphrates Valley** account of the exhumation of the early civilization of those who came into Babylonia before the Semites. Archeologists call them Sumerians, the Bible speaks of them as sons of Cush, sons of Canaan, sons of Ham. In either case, they are not represented as being Semites. The Bible says Hamites: archeology does not claim to know with certainty, except that they were not Semites.

I have ofttimes called attention to the fact that sometimes the earliest civilizations do not show a primitive culture, but the opposite. Another instance of this kind comes now.

From the latest excavations, "we now know that before the real political history of the Sumerians begins (3000 B. C.) they had long been master craftsmen of the ceramic art in the entire region of their early occupation, from Assyria in the north to the Persian Gulf." From Ur of Chaldees also, a thousand years before Abraham, comes "a great hoard of copper objects, revealing the skill of the Sumerian metal workers." In later times this high art "passed away."

Here is then another instance of getting nearer to the civilization that came down past Noah from the antediluvian world, and finding it higher and higher. The systematic delineation of civilization recorded in the fourth chapter of Genesis may well indicate a civilization more advanced than any since the Flood, until modern times.—Dr. Melvin Grove Kyle, in the "Sunday School Times."

Following the Civil War, when, as now, no government funds were available for the construction of **churches at Army posts,** groups of men and women in various parts of the United States, aware of the need for suitable houses of worship for soldiers, interested themselves in the matter, and with the coöperation of officers and enlisted men many small but attractive chapels were constructed at Western posts. Some of these are still in use.

There are indications that in this respect we are entering upon an era following the World War which may result in more adequate provision being made for divine worship in Army posts. Already at three important military centers movements are under way for the erection of substantial edifices to house the religious activities.

At Fort Snelling, Minn., ground has already been broken for a memorial chapel to cost $100,000, the gift of the people of Minnesota and of the officers and men of the post, who have given generously.

The Church Women's League for Patriotic Service has the approval of plans for a memorial chapel at Plattsburg (N. Y.) Barracks, where the men who passed through that initial officers' training camp are to be honored. The plans call for a complete chapel at a cost of $250,000.

The citizens of Fayetteville, N. C., are leading the people of that state in a movement for a chapel at Fort Bragg as a memorial to the men of that section who participated in the World War.—Rev. W. L. Darby.

The February 16th issue of the "Christian Observer" of Louisville, Ky., was a **Converse Centennial Number,** celebrating one hundred years of ownership and service by one family. A century of continuous service for the church by members of one family is a record so rare that it deserves both comment and commemoration.

This service has been rendered to the Presbyterian Church South by three members of the Converse family, father, son and grandson. The father, Rev. Amasa Converse, D. D., served in the editorial chair of the "Christian Observer" for nearly 46 years, 1827-1872. His son, Rev. F. Bartlett Converse, D. D., served almost half a century, 1858-1907, and the grandson, Mr. Harry P. Converse, is still carrying on the work after 27 years of service since 1899. The "Christian Observer" is now in its 114th year, but the Converse family have owned and directed its progress for the past hundred years.

The "Christian Observer" is the oldest weekly religious paper in America with a continuous publication. With the exception of eight or nine issues when it was suppressed by President Lincoln, and the difficulty of starting again after the war, it

has appeared every week since September 4, 1813. It claims to have a larger circulation than any Presbyterian weekly, about 35,000.

Through all the controversies during its career the "Christian Observer" has stood squarely for the integrity of the Word of God, the deity of Jesus of Nazareth, and the reality of the atonement.

There are untold numbers of girls the world over who cannot follow in their mothers' footsteps, for the reason that such a trail would lead into the past. For instance, if a Filipino girl did as her mother did, she might not go to school, or might be contented with only the rudiments of an education. If one of our own Indian girls followed in her mother's footsteps, she would be content with the hogan, the tepee, or the wickiup as a home. Her grandmother still puts bits of red cloth on the bushes to induce the rain god to send rain.

The Filipino girl had a taste of something her mother never knew when the Americans occupied the Philippines, putting a schoolhouse in every neighborhood. The Indian girl has had some education in a government school. She has had a taste of life under modern conditions. She goes home to conditions that are most primitive.

Both the Filipino girl and the Indian girl stand at the crossroads. They need some one to point the way, and to help them over the rough places. This need is being met in the Philippines by the establishing of a Y. W. C. A. center in Manila, the first work of the nature in all of the islands, and the need for which has been apparent for a number of years. The Association will serve these girls along the lines in which their mothers are powerless: advising them on ways of training for future work, and helping them find it. In the United States the Y. W. C. A. serves in a similar capacity. The Indian department of the Association centers its work in the thirty largest government Indian schools. Sixty other Indian schools and seventy-five mission stations, the majority on reservations, are visited by the secretaries who keep in touch with the girls in this way. The Filipino girl must join the wage-earners, the Indian girl must do likewise. Their mothers cannot guide them. It is a new path they are pioneering over, and they must mark its course themselves. These branches of work are of special importance in the Association's program, and of tremendous importance to the future of the two peoples.—Miss Frances L. Garside.

Is It I?

JOHN PHILO TROWBRIDGE.

A crown of thorns
And a purple robe,—
Somebody fashioned them both.
Somebody platted the bloody crown,
Somebody fitted the gaudy gown,
Somebody fashioned them both.

A crown of thorns
And a purple robe,—
And was it so long ago
They made that vesture our Saviour wore,
And wove that crown that he meekly bore?
And was it so long ago?

A crown of thorns
And a purple robe,—
I read the words with a sigh:
But when I remember my own misdeeds,
My soul awakes, and my conscience pleads,
And I say to myself, "Is it I?"

—"Congregationalist."

Old-fashioned evangelistic "camp meeting" methods of religious instruction are being given up by the Young Men's Christian Association of New York City in favor of a system of **personal "life guidance,"** which the Association believes is better adapted to modern youth, according to the National Y Bureau of Information.

Sunday afternoon men's meetings, an institution of long standing in the Y, are gradually being done away with. In their place open forum discussions have been started, with also man-to-man conferences between members and secretaries, and other similar personal contacts. These are regarded as fundamentally more religious and individually more effective than the old-time emotional appeals.

The reversal of policy is the outcome of an elaborate survey into local Y management and program, just completed by a commission of laymen appointed in June, 1925, of which Professor Arthur L. Swift, Jr., of Union Theological Seminary, was director. One paragraph in the report says:

"The saving of souls is still a vital concern of the Association, but a considerable emphasis is being placed upon problems of

personal adjustment of life, including the religious. The Y has long emphasized the value to character development of guided activity. Not until the entire program of activities is conceived as primarily an educational instrument, not until the Association itself is looked upon primarily as an educational venture in terms of the enrichment of life and of character, can religious work in the Y come into its own as religious education."

Mormonism Facing Backward.

Rev. John D. Nutting of the Utah Gospel Mission takes exception to the idea that Mormonism is so changing that further anxiety need hardly be felt regarding it. "In our Eastern work recently we have found surprising credence given to this view in some quarters, while in better informed ones it is justly and vehemently repudiated.

"The new book of 760 pages of extracts from the sermons of Brigham Young, who died 49 years ago and who was one of the most radical men Mormonism has ever had, is now the weekly textbook of all Mormon priests (including nearly all the men), from which they are taught what to teach the whole people. Besides this, the textbook for the young people is a volume possibly still more retroactive, called 'Rational Theology.' This was written by one Widtsoe, one of the 'twelve apostles' of Mormonism, and also president of the State University. It not only teaches the most egregious doctrines of Mormonism about religion, but philosophical ones of equal danger, as the eternity of matter, materiality of spirit, etc. The purpose of training young and old in such sinful beliefs is evident,—to keep them tied fast in the fold of Mormon paganism of thought. It seems to us that a tremendous struggle is on between the Bible teachings with which we have been reaching the people for these many years and the pagan teachings of Mormonism about God, etc., and that the leaders realize that only by holding their people in their ideas of God can they hold them in anything else, since the whole of Mormonism stands or falls together. Hence the importance of the present struggle, and the imperativeness of keeping all Christian work at its highest possible efficiency.

"We wish that every reader of these words would take pains to tell people wherever he can, the fact that Mormonism is putting up this extraordinary fight against Bible truth, and is thus demonstrating its determined backward instead of forward stand. The Mormon people are moving somewhat, the system not at all, or only microscopically and against its will: it is very balky. And in these little movements is all the comfort there is in the situation."

A Returned Prelate's Views on the Chicago Eucharistic Congress.

The Catholic movement in the U. S. A., the classic manner in which Eucharistic feasts are there celebrated, without the slightest disorder and with the good will even of the government and the Protestant people, which spoke highly of them, justify us in believing that before long the immense majority of the inhabitants of the United States will be Catholic. The true religion of Jesus Christ has made rapid strides lately amongst that people of great aspirations, and on reflection one sees how in this way God is bound to prosper the Catholic church which honored him sacramentally (in Chicago).

The splendid civic education there given, the respect everywhere taught in schools and colleges, the respect which characterizes the Protestants in their social customs and press, all point toward better things still for Catholicism, because seriously-minded Protestants and intellectuals must recognize that the Catholic church is the only one capable of producing a spectacle like the Eucharistic Congress of Chicago, which possesses unity of doctrine and the power which comes from its one and only head who governs it, firmly set upon the immovable rock of the seat of Saint Peter, to whom Christ gave the key of the kingdom of heaven.

The more intellectual types of Protestants are turning longing eyes towards Rome, center of the unity of the faith, and are deserting in the U. S. A. the various sects to which they used to belong, and now seek the beauty of Catholicism, one in its head, one in its faith, one in its baptism, and in its other sacraments instituted by Christ for the sanctification of souls.—Translated from

The Last Supper. (Zimmerman)

an article by Monseñor Crespo, archbishop of Popayán, Colombia, S. A. Sent in by Rev. Alexander M. Allan, Bogota, Colombia.

WORLD CONFERENCE ON FAITH AND ORDER.

This conference will begin Wednesday, August 3, with a service in the cathedral at Lausanne, Switzerland. Bishop Brent has been invited to preach the opening sermon.

The sessions of the conference will be held in Lausanne University.

French, German and English will be the official languages.

The subjects to be considered are:

The Call to Unity;
The Church's Message to the World—the Gospel;
The Nature of the Church;
The Church's Common Confession of Faith;
The Church's Ministry;
The Sacraments;
The Unity of Christendom and the Relation thereto of existing Churches;
Arrangements for Continuing the Work of the Conference.

Subjects not on the program may be placed there at any stage at the written request of not fewer than three members with the consent of the Arrangements Committee and with the consent of a two-thirds majority of the conference.

Printed suggestions on each subject are already in circulation,—not as official judgments or final conclusions. Thus, on the Call to Unity this is the suggested form of resolution:

"That this conference desires to call all Christian people to deeper penitence with regard to the disunion of the churches, and to greater and more definite efforts towards the unity of Christendom.

"Conscious that only the deepest motives are adequate to inspire such efforts and to make them effective, it urges all Christian people to remember

(a) the teaching of the New Testament, that the church should reflect the unity of God;

(b) the impulse of the Holy Spirit within the church and in their own hearts which is now moving them towards unity;

(c) the purpose of the Lord, that through his church the non-Christian world should be converted, and all human society purified and inspired, a purpose which, especially in view of the strength and violence of the antagonistic forces of our day, can be fulfilled only by a united church."

A CHALLENGE TO THOMAS EDISON.

Mr. Philip Mauro in his magazine, "The Last Hour," reports an interview with Mr.

Edison, whom he had not seen before for about twenty years.

"It came about in this way. The editor felt inwardly prompted, some days previously, to write Mr. Edison, giving him a personal testimony as to the peace of mind and conscience that has come to him through trusting in Jesus Christ. The result was an invitation to visit Mr. Edison at his laboratory in Orange, New Jersey.

"Mr. Edison is now in his 80th year, but his mind is evidently as keen as ever. All his life his attitude regarding things not seen—God, the human soul, life hereafter, etc.,—has been severely skeptical. But now, in the sunset of his days, he has undertaken the investigation of those great matters, with a desire to know the truth, but with insistence upon proof. 'I want facts,' was the way he expressed the attitude of his mind.

"Owing to Mr. Edison's deafness it was difficult for the editor to speak to him. But it was better so, and the promise was given that he would read attentively a short letter on the matters discussed.

"Is it not a remarkable thing that Mr. Edison should be turning his attention seriously to these great matters at such a late hour of his life-day? . . . ."

The letter referred to is as follows:

DEAR MR. EDISON:

It was a real pleasure to see you and hear your voice again. Moreover, the matters touched upon in our conversation of yesterday gave me much to think about.

You want facts. So do I. A reasonable man's belief should rest upon nothing less substantial than well attested facts. So here is a fact for you:

God (whom you reverently call "the Supreme Intelligence,") loves you, and wants your love in return. My visit to you and this letter are evidences of it, though of course not sufficient to prove to your satisfaction either that God is, or that he cares for Thomas Edison. But wait!

Another fact: God is light.

How do I know? I know in the only way that light can be known,—by experience. For the nature of light is such that it admits of being known only in the way of experimental knowledge. I am saying this to the man who has had more to do with the development of artificial light than any other who ever lived in this dark world, and who probably knows more about light, in a practical way, than any other. How then could the existence and the nature of light be demonstrated to one who had been shut up all his life in a dark cell? It could be done only in some such way as by opening a window, and then the light would enter, and prove itself.

This I say, because you are seeking a solution of the mystery of life and the soul by the way of analogies from nature. Very good. Much truth can be got in that way, as Butler, in his famous "Analogy," has abundantly shown. I hope you will continue your investigation, and in your customary thorough-going fashion, for it is the most important you ever undertook. And in this connection I call your attention to a clear and pertinent analogy, the point of which is that the proof you demand can be had only by experiment. For myself, I know that God is light, and that he sheds light in the heart that is opened to him, because I put the matter to the test of experience 23 years ago, and have enjoyed the consciousness of spiritual light ever since. Morever, my experience is that of millions of others.

Let me remind you that light will not force its way into a place that is tightly closed, but that if only a tiny chink be opened in it comes, proving itself. Likewise Christ, who is "the true light," does not force himself into the chamber of the soul against the human will. But he ever waits at the door, ready to come in, if wanted. So you may have the proof if you will. For the nature of the matter is such that like the smell of a violet, the color of a sunset, or the taste of honey, it can be known only by experiment. The "Good Book," that you asked me not to quote, says "Come and see," "Taste and see." Is not that strictly scientific?

You have been truly doing God's work in helping to enlighten the darkness of nature. But there is a spiritual darkness too. So follow the analogy, and it will lead you straight to the truth, and to the solution of the whole mystery of human existence!

With sincere affection and respect,

PHILIP MAURO.

—"Serving-and-Waiting."

CURRENT THOUGHT.

Historically the most remarkable document of this earliest Palestine Jesus-Christ cult is an Aramaic hieroglyph, which later we find in a letter of Paul, but which arose as a primitive Aramaic word in the Aramaic primitive church. It was the ejaculatory prayer sent up longingly to Christ by the believers, perhaps at the end of the celebration of the Lord's Supper: **"Marana tha"** (Our Lord, come!) Thus the early church sighed to its Lord for his advent in divine glory at the final epiphany of the kingdom of God.—Deissmann's "Paul."

A clergyman has stated that men believe less in **immortality** than they used to. That is hardly the way to put it, according to my mind. There is probably more thought expended on the question than ever before, and there is probably more confidence felt with regard to it. Immortality is, simply, the superiority of life over what we call death. We do not properly know what death is. No one has ever seen it. All that we are able to see is the refuse, the débris, which death leaves behind. The body, the grave,—these are not death: these are the things which death has no use for. As to the body, it runs back to its sources. Death is an experience in life, which we understand very little. In older days men did not have a high conception of the life they lived on earth, and their instinct for life moved them to contemplate what may be awaiting us in the next stage. Thus they dwelt largely on immortality. Nowadays we appreciate present life, we are living a more abundant life, and we find this stage of life so full and rewarding that we are not so greatly bothered about the next stage. We know that it will come in its course. We have confidence that as the conditions of this stage of existence were arranged for our growth, so will the conditions of the next stage be. Life in all its stages is a personally conducted journey, and what we call death is one of the entrances to further experiences. People are not so afraid to die as once they were. This in itself is a sign of the genuine confidence with which men accept the order of life and death, and in my mind it signifies faith of the truest sort.—"Dearborn Independent."

> For the ties that bind us to the unseen world, for the faith that brightens the saddest moments of life with the light of an eternal hope, even the revelation of the love of the Father in Jesus Christ,
> Glory be to God on high!

Every communion of the Christian church bears witness to some aspect of Christian reality which all the others need. Only together do they represent the full round of Christian faith and life. Indeed, it may well be that mutual appreciation is the next step toward unity. The capacity for spiritual appreciation and appropriation has the very genius of organic unity in it. It is in this fashion that we become part of the whole body of Christ in the world. And that experience gives us a new apprehension of our moral responsibility in respect of the unity of the whole church. Every time you produce an individual Christian whose life can only be satisfied by the witness of all the communions of the Christian church, you have taken a step of the utmost strategy in respect of the corporate life of that invisible church whose unity is in the mind and heart of Christ himself. And when there are enough of such men and women, the practical steps in making that inner unity visible and impressive will inevitably be taken.—Lynn Harold Hough.

The ability of the church to reach the **rural people and small town and village folk** depends entirely upon the spirit of the clergy, and their real interest in people and love for pastoral service. In church work the country suffers more today from lack of pastoral care than from any other one thing. And the curious fact is that this is a need that is most readily supplied. Friendship is the easiest thing in the world to give, and the one thing most appreciated, and pastoral service is simply friendly ministration carried into spiritual activity.

Our city parishes have grown largely through the influx of good church people who have come from the small towns. This flow of life will cease unless the small places are cared for. The towns have been growing at the expense of the villages, and the villages are growing at the expense of the country. The future of the village church is problematical unless it reaches out

into the nearby country, and the man who is building up such a work is strengthening the village work and through it the town church and the city congregation.—Bishop Charles Fisk, New York.

Some of the popular amusements of the day constitute so flagrant an outrage upon the moral sense as to become repugnant to the best and noblest in Christian thought and life. Other forms may be less offensive, but are none the less perilous because of the dangers that lurk in them and their insidious influence in the gradual undermining of the social conscience. It is at this point that our young people need warning and intelligent guidance. To indiscriminately denounce recreation of all kinds as being contrary to the Christian conscience is a procedure so unwise as to bring into disesteem the common sense of those who indulge in it. It is, however, absolutely necessary that a warning voice be lifted in the home and in the church against pernicious forms of amusement and their degrading associations.

All Christian people should make this question one of careful and discriminate thought, cultivating a pure conscience, ready at all times to practise self-denial rather than set a misleading example on practices the nature of which may be questionable, always willing with the apostle to avoid things that may be lawful but are not always expedient, and to follow the general rule of our church in this respect which urges all Evangelicals to avoid such diversions as cannot be practised in the name of Jesus.—Episcopal message, Evangelical church.

The Day of Atonement.

During a Sunday evening open air meeting a Jew objected vigorously to the statement that "all have sinned and come short of the glory of God." As for the word of the prophet, "All we like sheep have gone astray," he would have none of it.

As the meeting broke up, the objector wished to debate the point with the speaker.

"We are not out for debating the point, or for argument's sake," said the speaker. "We are here rather to call to mind the plain affirmations of Scripture, and to proclaim them accordingly. But what was your objection?"

"My point is like this: You have been addressing a crowd of people, a motley crowd, including a good many ignorant folk who have not the capacity to understand, and you have pronounced us all alike sinners. I object to that. I consider myself quite without sin, perfect, as you might say."

Thinking that one was dealing here with an observant Jew, I asked the question:

"What about the Day of Atonement? Are you not told to confess sin on that day, and do you not do so?"

"Oh, well," said the objector, "you know the Day of Atonement was set apart only for the people who needed it, for those who had done bad deeds!"

"Far from it," I said. "It was the good people, the obedient people, who observed Moses' law regarding the Day of Atonement in the old times."—D. G. Thirtle.

It is recorded of Dr. Jowett by his biographer that he was accustomed to retire into the divine presence chamber some eight times a day. He called these his "Interludes." Mr. Spurgeon used to lift his heart to God each time the clock struck the hour. Many of us are unable to secure such opportunities, and yet, as Keble puts it, we may

"Ply our toils with busier feet
Because our secret souls a sacred strain repeat."

By the grace of God we may be "in his fear all the day long."—Dr. F. B. Meyer.

Second to none except religion in the agencies of character-building is the influence of associates.

A Christian worker asked a recent convert to give a Bible to one of his companions. The man shook his head, saying:

"No, no, sir, he does not need that!"

"Why not?" asked the worker.

"It won't do him any good. It is too soon. That Bible is your Bible, and thank God, through your influence it is mine, but it is not yet that man's. He's reading another Bible just now. You are his Bible. He's watching you. As you live, Christ is revealed to him. As you fail, Christ fails."

See then, that ye walk circumspectly, and thus build your own and other's characters!

Mother (to Bobby)—"Surely you did something else but eat at the school treat?"

Bobbie—"Yes, mummie. After tea we sang a hymn called, 'We can sing, full though we be.'"

Mother learned later that the hymn selected had been, "Weak and sinful though we be."—"Dublin Sunday Independent."

THE MISSION FIELD: AT HOME AND ABROAD.

The recent earthquake in Armenia destroyed the homes of 80,000 people. Among these are 2000 children formerly in the American Near East Relief orphanages who had been adopted by families in the villages. These children have again become **America's wards,** as the homeless families are now unable to support them.

Young China is reading. During the year 1926 there were added to the Library of the University of Nanking, a missionary institution maintained by several denominations in the city of Nanking, China, 9922 Chinese books, 1567 Western books, and 3940 pamphlets. At present the total number of Chinese books is 50,646, Western books 14,725, and pamphlets 28,651. The total number of book loans to students during the year 1925-1926 was 70,104, as compared with 3190 in 1915-1916.

Two "Bible coaches"—Ford trucks fitted out with sleeping quarters for two or three colporters, and with room for books,—are being used by Methodist Episcopal missionaries in spreading the gospel in outlying sections of Uruguay and Argentina. One goes out from Montevideo as a base, the other from Rosario, Argentina.

"It would be difficult," writes a missionary, "to exaggerate the cheer and the blessing that these two Bible coaches have carried with them to the byways and plains of these new countries."

In **Assiut College** all the branches of human learning are bound together in the minds of its students by the distinctively Christian view of God and the world. And whereas the menace of Egypt is a young manhood steeped in the egoism of pleasure and altruistic only in the catchwords of political cant, it is a joy to meet this body of hundreds of young men who are being trained through years of personal contact with the highest type of Christian character to place clean, consistent, diligent and unselfish daily living above every other ideal of individual achievement. I repeat therefore that Christian life as well as Christian faith receives in Assiut College just that emphasis which the Egypt of today and of tomorrow most needs in her leaders.—J. O. Boyd, Cairo.

Kim Yung Sun brought his wife to the hospital for an operation. During her convalescence he sought to while away time in the waiting room. Here the evangelist greeted him most cordially, and he repeatedly heard the gospel story. One month later Mr. and Mrs. Kim departed for their home rejoicing in their newly found Saviour and carrying a Bible in hand for further light.

After four years they again appear at the Taiku hospital, this time for some minor ailment. Mr. Kim eagerly seeks out the evangelist to report that after his previous visit to the hospital he went home to convert his relatives and friends. As a result of his efforts there is now a flourishing little church of 30 members in the small country village 35 miles away, and Mr. Kim is their proud and happy deacon.—"Korean Broadcasts."

No doubt most students of missions today are aware of the striking approach which has recently taken place on the part of the British colonial governments of **tropical Africa** toward Christian missions. Awakening to the necessity of providing a better education for the African, and finding over 90% of the existing educational work in the hands of missions, they are seeking their coöperation in order to improve the standard of education and to try to mould it in a form more adapted to African life. With this end in view they are undertaking to refund to missionary societies the costs of employing additional educational missionaries, and to give generous grants to schools and training colleges, provided they are efficiently conducted and adequately staffed.

This attitude comes from a strong conviction that unless African education is built up on a firm foundation of religious principle and teaching, it will be more detrimental than beneficial to the people. It most certainly affords to the church an unparalleled opportunity to influence for Christ the rising generation in a rich and rapidly developing land like Nigeria. This scheme enters into effect here in 1927, and the outcome is being awaited with deep interest and anxiety.—The Bishop on the Niger, in the "Living Church."

"We often enjoy a church service Sunday evening after our service here is over. You can't imagine what that means to us hungry people who sit and listen to an Indian sermon month after month without understanding any of it, nor how good to hear a pipe organ and good singing."

So writes Miss Elizabeth Wolfe, Presbyterian missionary among the Indians of San Miguel, Arizona, concerning the **radio** recently sent her by women of the Fifth Avenue Presbyterian Church, New York.

She continues: "Our night school men often sit and listen when school work is over, even though it is late and they are tired. Perhaps we enjoy most the news given by Denver and Pasadena, sometimes by San Antonio, Texas. We now know something of what goes on in the world. At Christmas we heard 'The Messiah' given at Denver. We had a room full of Indians."

The community station and day school of San Miguel, Sells, Arizona, minister to five or six villages of Papago Indians.

Since returning to China it was my privilege to get a glimpse of some revival meetings held in Shanghai by **the well known Chinese evangelist, Leland Wong.**

Mr. Wong was formerly an officer in the Chinese Navy. Following his conversion he gave up his position, and now devotes himself wholly to work for God. The church where Mr. Wong was speaking was crowded, with a score or two on the platform. The thing that especially impressed me was his perfect naturalness and ease. He seemed to be speaking under the direct control of the Spirit.

Presently he quietly concluded his address, and made a simple appeal. Some went to the front, and then others and still others as they sang verse after verse of an invitation hymn. The atmosphere was charged with spiritual power. Although I could not understand the words of the hymn, tears began to flow, and I was carried back in spirit to a somewhat similar scene in a crowded church in Swansea, Wales, in the midst of the Welsh revival.

Mr. Wong is saturated with the Word of God. He reads eleven chapters of the Bible daily: five Psalms, one chapter of Proverbs, three others in the Old Testament, and two in the New. He has applied for 5000 of the Pocket Testaments. He told me that he recently had a fresh realization of the truth of Isaiah 55. 11, that the Word of God "shall prosper" and "shall accomplish." —George T. B. Davis.

At the Triennial Synod of the Seikokai (the Anglican Church in Japan) it was decided to celebrate the 40th anniversary of its founding, which occurs this year, by a nationwide evangelistic campaign. The missionary council of the church has been entrusted with the task of working out the plan.

They officially approached me with the request that we should be responsible in collaboration with them for running a **newspaper evangelistic campaign** conjointly with the mission, so that by spoken word and printed page it might be nationwide in its sweep. The idea is that the press should be utilized in every center where a mission is to be held. Evangelistic articles would appear in the local papers once a week for a month before the actual meetings, and every day while they are on. The whole series will be focused on the mission, so that the mission may under God be a time of reaping as well as of sowing. It may mean that instead of the hundred or so who usually attend an evangelistic effort, the attention of thousands and tens of thousands will be focused on it. It will be a wonderful opportunity. I believe intensely that it is God's call to us.

The Japanese church will be bearing the great bulk of the ordinary expenses of the mission: they invite us to undertake this. I am seeking the coöperation of the various missionary societies out here, but as they have heavy commitments I dare not hope for much from them. I reckon we will want not less than £2500. If we get it, we should reach with the message of the cross, given definitely and systematically, in close coöperation with a missionary church, an audience all over Japan which will run into millions.—W. H. Murray Walton, Tokyo.

Realizing that the whole Bible is in a sense a formidable book to place in the hands of a convert, the editor of "The Bible for China" asked the question, Is there no means of obtaining what is fundamental in its body of revelation by selecting

a few of the most important books without laboriously perusing the entire volume? The idea was not to have another shorter or abbreviated Bible, but to take certain books just as they are.

With the purpose of making such a selection for serious-minded and intelligent inquirers, a request was sent to seventeen outstanding and spiritual missionary men and women, English, American and Chinese, asking each of them to select a list of those twelve entire books of the Bible which in his opinion would best express **the essential teachings of the Book** as a whole.

All but one of them responded. No two entirely agreed, and the selections were more scattering than anticipated. No less than thirty-four books out of the sixty-six in the Bible found a place in these lists. Only eight books appeared in ten or more of the lists, namely, Genesis, Exodus, Psalms, Luke, John, Acts, Romans, and Isaiah. Only one book was found in every list, Genesis. John, Acts and Romans were found in every list but one. Luke was in fourteen lists, Exodus in eleven, and Psalms and Isaiah in ten lists each.

"There would, therefore, seem good ground for genuine believers in the Bible as God's Word to consider the above resultant list of seven or eight books a suitable group to put into the hands of an intelligent inquirer concerning the foundations and essentials of the Christian faith, the whole Bible, of course, to be continually read and re-read later."

One wonders sometimes if **the harvest of the church outside her own borders** is not in some respects greater than that within. It is less easily measured, but no less evident.

In Haidarabad, where most of our work has been amongst the outcastes, there is a stirring amongst the caste people. "It is the experience of most of us on tour that the number of caste people attending our services equals or exceeds that of our own people, and many caste people who attend daily prayers in the village of Huzoorabad give to our collections, and in many ways identify themselves with our work."

In all our districts our educational work in the colleges and high schools is slowly but surely changing the outlook of our students and school children. Public men frequently pay tribute, and in no patronizing way, to the work of missions. In the wide and complex life of India we see in some the hunger for something deeper than they have got, in some a keen appreciation of Christ and all he stands for, and in others illumination in moral and spiritual thinking: and what are these but harvest, though outside the church?

As little are we able to estimate the influence of our hospitals and our far-reaching work among women. "Our hospitals are in many cases the first place where some burdened spirit wandering in darkness gets its vision of the love of God revealed through his ministering servants." He who touched the weakness and weariness of men and women into strength and vitality when on earth, touches them still in many an Eastern hospital.—John E. Neill.

For Distant Friends.

Our heavenly Father, who hast bestowed on us the dear comfort of earthly friends, look in thy mercy on those we love who are far away! Protect and keep them in all danger of body and of soul, prosper and bless them in all things good, suffer them never to be lonely, desolate or afraid, let no shadow come between them and us to divide our hearts, but in thine own good time grant that we may renew sweet fellowship together on earth, and at last be united in the felicity of heaven: through Jesus Christ our Lord! Amen.

—"British Weekly."

A Gift of Agricultural Implements.

The consignment of agricultural implements donated by B. F. Avery & Sons of Louisville is here, unpacked, assembled, and all ready to be hitched up to the team of good American mules which somebody still has in his pants pocket.

These are beautiful machines, all glorious in their red, yellow and green paint, and well made, too, for we went through the factory and saw it done, and it is done right. It was a fine stroke of future export business when the Averys made this donation. We are going to see that they do not lose anything by it, and every boy that learns with these machines will become an Avery agent in Guatemala.

The major part of the assembling was done by one of our boys who has been studying with us for a year, and has developed wonderful mechanical ability under instruction in machines. A little over a year ago he was a foul-mouthed little ragamuffin, blacking shoes in the public square. At first it was a serious question whether he could be allowed to stay, and more than once we had decided that it might be better for the school to put him out, but just as we were about to do so the clean atmosphere of the College began to produce results, and his improvement has been steady ever since. Within a year he has become our star pupil for intelligence, responsibility, industry (never idle a moment), and clean character and reliability in every way. He has become deeply interested in his Bible, and takes part in meetings, and in his relations with the other boys has shown himself the soul of generosity. The redemption of that boy alone is worth all the College has cost up to date. Besides being a good business move, these Avery implements are going to help in this character work too. This donation was a "big lick" in every sense of the word, and we want the donors and everybody else to know it.—E. M. Haymaker in "Guatemala News."

FRIENDS' FOREIGN MISSION ASSOCIATION, MADAGASCAR.

In writing our annual report of Mandridrano district for 1926 we have in view the prospect of leaving our work in a few months in order to go home on furlough, and our thoughts have turned back over the now almost fifteen years we have been privileged to spend in this great and growing district of Mandridrano.

When we took over the work from our late friend James W. Ryan in 1912, there were practically no roads in the district over which a wheeled vehicle of any kind could travel, whereas today there are over 60 miles of roads over which one can take a motor, and in addition, a motor road of 135 kilometers to Antananarivo, with a government motor service twice a week for mails, passengers and luggage.

Fifteen years ago, and indeed up to five years ago, we spent three days on the road going up to the capital to attend committees, etc., and the same time for the return journey, whilst now the same journey can be done by motor in less than six hours each way. The village of Soavinandriana is also connected with the capital by telegraph and telephone, and although these services are not nearly so efficient as in Europe, still they have been inaugurated, and will doubtless grow in efficiency as the sense of the value of time develops.

Formerly all our grocery supplies had to be carried down on men's heads, and the dispatch of porters was a regular weekly institution, as the local native traders had to get all their goods down in the same way, a week being the usual time occupied by the double journey. Now an order sent by post will bring down almost anything from a loaf of fresh bread to sheets of corrugated iron, enough to roof a house, by the next motor delivery.

Keeping pace with this development, new houses have sprung up, and of a much better class than formerly. The Malagasy are discovering that it is healthier to sleep upstairs rather than on the ground floor, whilst frequently recurring fires have resulted in a government order that all new houses must have roofs other than the time immemorial roof of grass. Consequently tiles or corrugated iron are everywhere de rigueur.

The Administration has built a large new residence for its European representative, also a palatial post office. There are two licensed hotels, one owned by a Frenchman, and the other by a Greek, and both do a tremendous trade in alcoholic liquors, especially on fête days and "foires," at one of the last of which we were informed the consumption of liquor reached the enormous total of fifty casks.

The Roman Catholic church has built a large new church, and this year they have put up a house as a residence for a priest who will doubtless shortly take up his abode here. Some of his flock have already said to some of our native friends:

"Your missionary is going, and ours is coming, so we shall get you all."

So much for material progress. What have we to correspond in the way of the development of our mission work for the extension of Christ's kingdom?

In 1912 the number of authorized meet-

Tenting at the Northfield summer conferences.

ings in the district was 30, all told, whilst at the moment of writing we have 79, that is to say, in 15 years we have had the joy of seeing 49 new meetings come into existence in as many different villages. By far the greater number of these have been the result of personal visits to villages, and of personal conversations with individuals by the wayside and under trees whilst on itinerating journeys all over the immense stretch of country which lies between Soavinandriana just a little to the south of Lake Itasy, and the Bongo Lava range of hills a little to the east of Ankavandra.

We are deeply concerned for the welfare of these 49 new meetings. When one thinks of the priceless opportunity they afford for the preaching of the gospel in a country where open air meetings are illegal, we are almost in despair at the utterly inadequate way in which we are able to avail of it. Just try to imagine these 49 meetings, with no set form of worship, the majority of the worshipers totally illiterate! Yet the fact of their having combined to go through the sometimes irritating formalities necessary to get permission to meet thus simply surely constitutes a great cry for help and teaching and guidance, and we have wondered if the Society of Friends at home has really no message and no messengers for these needy people. We have asked ourselves again and again what fuller service could a young Friend wish for, if filled with the love of Christ and desirous of working out his gratitude in service to his fellowmen, than to live amongst these people, visit these 49 meetings (it will take him almost a year to get round them all), and help to lead the people of these villages to a more intelligent knowledge of all that the gospel of Christ may mean to struggling, suffering, ignorant humanity. . . . .

The compass of this report does not admit of any detail of the work among these new churches, but it is of absorbing interest, and their welfare lies much on our hearts. It has been a great disappointment to us that the pressure of other work arising from the fact that our missionary staff has been so greatly depleted, has prevented our visiting these churches for the past two years, though we have endeavored to keep in touch with them and help them in their difficulties by correspondence and in other ways as far as lay in our power.

In almost all of these meetings there are individual cases of people who, having come under the influence of the gospel, have stories which if adequately told would equal in their thrilling interest anything which has been told in the long record of the triumphs of the gospel.

In 1912 there were only three day schools with a total of 99 pupils under the care of the F. F. M. A. in Mandridrano district, whilst today we have 13 schools with over 600 children under instruction. Had we only an adequate supply of teachers and funds sufficient to pay them, the present number of schools might easily be doubled.

We do not know if it is thoroughly understood at home the extent to which the Malagasy church is financially self-supporting. At the present time the Malagasy raise all the money necessary for the build-

ing and upkeep of all their churches and schools. No F. F. M. A. money goes towards either church or school buildings in the country. In addition to this, they contribute 40 per cent of all the money required to pay evangelists and teachers. This means that of every £1 spent on salaries of mission workers in connection with the F. F. M. A., the Malagasy pay eight shillings and the F. F. M. A. pays twelve shillings; or, to put it another way, to every £1 of the F. F. M. A. block grant for mission work, the Malagasy church adds 13/4d. . . . .

We hope Friends at home will bear in mind that the missionary staff in Madagascar is depleted out of all proportion to the work it has to do, and that with greater resources both in money and personnel the work is capable of much greater intensification and development.

Surely we need to ask ourselves not what is the minimum necessary to keep this splendid work going, but on the other hand to ask what is the most we can do and give to help forward the cause of Christ in Madagascar.

We need above all your prayers that this wide open door may be entered, and the ground more fully possessed than ever before for him whom we serve as Saviour and Lord.

(Signed) F. & F. E. Ramsey.

THE CASE OF THE MISSIONARY'S WIFE.

Mrs. Martha Pedley.

"The missionary's wife" in Japan does not need to be explained to the community. It is taken for granted that "her parents have provided her with a husband," whereas in an unmarried state in the country the questions asked of a friend are revealing.

"Do you mean to say she has never been married! Why didn't her parents see to it that she had a husband? It is very queer! I can't understand it!"

In Japan to be a wife and mother is the normal state for a woman of twenty and older. During the first five years in this country the district in which the writer lived was reported to have one old woman resident who had never been married. She was regarded as a curiosity. In these later years, for economic and other reasons, the number of unmarried women has greatly increased, but it is still true that to be a wife is the normal condition for a woman.

The missionary's wife has to be all things to all men,—including women. In most cases she is a mother, with all that implies as head of the nursery and the home school in addition to the usual duties of housekeeper and homemaker. To the missionary family in the country districts she is prime minister, and chief adviser to the touring missionary, interested in all his outside places and people and their problems. She must look after his business during absences, in addition to her own; attend to his correspondence; make appointments; and meet everyone who comes to the house, from the beggar on the doorstep whom the servants are afraid to send away, to the head of the Educational Department of the Prefecture who has some request to make. These often at a time when she is supposed to be filling a teacher's place with her children.

The Japanese understand the family, and they love their children, so the children in the missionary home and every thing that pertains to their welfare—their dress, food, baths, hours of sleep, the training in the small everyday matters of honesty, courage, mutual helpfulness, and religion,—become avenues of approach to some mother and her children of benefit to both parties. They open the way to friendship and mutual understanding of the problems and difficulties which every mother has to meet, be she Japanese or "missionary."

The missionary wife who acquires a good working knowledge of the language has opportunities to get close to a large number of people to whom English is an unknown tongue. This need not prevent her using the English language with and for students and teachers who could not be reached in any other way. Indeed, we all know women who have done a wonderful work and exerted wide influence with English as the only medium of communication. However, the ability to sit on the floor in the midst of a group of women, to listen to their experiences and the tales they tell, to share their troubles and their ambitions, until they forget you are a foreigner and know that you are just one woman like

themselves, all trying to bring the kingdom of heaven a little nearer, has its compensations.

The wife with musical ability has wonderful opportunities in public and private to encourage the young people in their aspirations for good music, to bring together the young people from school and college and turn their musical abilities into useful channels. They are acquiring a knowledge of and a love for good music such as we never dreamed possible in the '80's.

Many a young Japanese wife, eager to learn foreign cookery that she might please her husband with some new accomplishment, has joined the cooking class in the missionary's home, and through that has found Jesus Christ for herself and her family, in addition to her new skill in cooking.

Sometimes an evening of wholesome, whole-hearted fun in the missionary's home has brought together antagonistic and critical factions in the church, who, finding they could play and laugh together, have healed their differences and found they could pray together.

The wife, besides her more formal entertaining of Japanese guests at well-planned dinners and friendly teas, has to be ready with refreshments at all hours for casual callers, and to "thin the soup" (figuratively speaking), at least to add an extra dish to the simple noon meal to make it go around when a Japanese friend from the country comes in with his family for a friendly visit. Perhaps she throws her house open to a country school on its first visit to the prefectural capital at the request of a teacher who in his student days was a frequent visitor. Contacts thus renewed often open the way for a "meeting" in that village, with the missionary as one of the speakers. During a dozen years in one city the writer opened her house to some 1500 such children, but we liked best to have the principal of a neighboring city high school bring his senior girls for an outing.

The avenues of approach, the methods of using the homes, are as varied as the wives who occupy them. When the children are away at school the wife often finds her field of service in some special direction,—a definite job of school teaching, superintending one or more kindergartens, directing a group of Bible women, visiting in homes, assisting in various forms of church and Sunday school work, or standing four-square with the Japanese women in their struggle with the social evil and other evils which menace the home and society.

Then there is the matter of public speaking, one of the forms of service that only the few can do really well, but for those who can, a valuable asset.

What Japan needs is the Christian home. The more the wife sees of the home life in this beloved country, the more she longs for the day of more Christian homes, and thanks God for those already established.

"The case of the missionary's wife" is by no means exhausted. Let others speak of and show how she is trying to follow the two commandments, "Love God" and "Love your neighbor."—"Japan Evangelist."

BUILDING ON THE FIRST HUNDRED YEARS.

It was a cold winter morning, for Korea has many a sharp, bright, zero day. West Gate Street, Pyeng Yang, was alive with bull carts, loaded with great piles of pine brushwood with which the Korean cooks his rice and warms his small room, donkeys on their way to market, men and women bent on all the errands that call humanity, and an occasional automobile. A sweet-potato vender was tending his combination container and charcoal stove and selling hot meals to passers-by.

All of a sudden out of the sky came the strains of "Praise God from Whom All Blessings Flow." The potato vender had no radio, but he heard this music as it came through the air from the grounds of our Methodist Primary Boys' School a fourth of a mile away. The 800 boys were having their chapel service as usual out of doors, there being no room for chapel in their building. This potato vender not only heard but took up the strain, others joined, and soon up and down the busy street men and women, belated school boys and girls, were singing, "Praise God from Whom All Blessings Flow" to be heard above the jangling sounds of the Oriental street.

Out of the jangle and tragedy of the many "cuts" we want to join this chorus and send our word of thanks to all who by

faith and prayer and gifts have helped to turn the defeats of the "cuts" into victories for Christ.

On account of the cut I was compelled to assume, with nothing in sight except our own slender savings, $4000 for the year 1926 for pastors, teachers, students and other items of annual expense. At one time this was all on the regular appropriation. To have bowed down to the cuts would have destroyed the work of the past thirty years. We could not have a hand in this and stay here. Hence the only thing to do was to underwrite these needs. This is not the time to destroy the worldwide work of the first hundred years of Methodist missions. Rather it is the time of times to enter the doors prayed open, the time of times to cash in on the sacrifice and service of those long years.

Never were the doors so wide open, the opportunities so overwhelming, the needs so pressing, nor the Koreans so appreciative of anything we can do for them. And never were the Koreans so ready and eager to do all they can for themselves and others that the kingdom of Christ might be built here. We cannot stay here and do anything but enter open doors and build. We will return to America and quit the work rather than have a hand in destroying the work that has been done during the first hundred years. From these cuts one might be led to infer that the Methodist church as a whole thinks this is the thing to do, but there are Methodists who do not believe this!

I am pleased to report this amount with exception of $300 has all been received. The most of it has come in gifts of from $50 to $100 from many friends who know the definite needs of the work. One unknown friend sent a check for $1000. This giver said it was sent in answer to prayer. All we know is that it was by faith and prayer, and the throwing in of ourselves, and the risking of all we have, that saved the work for 1926.

In the Pyeng Yang district we did $65,-183's worth of work on an appropriation of $4550 from the regular appropriation of the Board. The Koreans gave $11 for every $1 given in regular appropriation by the Board. Pastor's salaries on the Pyeng Yang district are 93% self-support and 7% from American money. There being 4402 adult members and probationers, the total offering of the Koreans is $12 per year each. The daily wage for skilled and unskilled labor is from 30 cents to one dollar per day.

In the Yeng Byen district we have a $15,641 business without a dollar of regular appropriation from the Mission Board. The Koreans gave $9203 over against nothing in regular appropriation from the Board.

What Are We To Do?

Now the one definite need. What are we to do for 1927? The additional cut takes away all hope of any support from the regular appropriation. The district superintendent is $300 in debt on his 1926 pledge. The price of cotton and rice is away down, and the Koreans are poorer than ever. Shall the schools die? Surely, "If the Lord had been pleased to slay us, he would not have shown us all these things" he has shown us during the past twenty-five years in Korea.

The work of these two large districts for 1927 must be saved by special designated gifts. The district superintendent must, by faith, underwrite at least $5000 for the year. This must come in gifts from the friends who have so faithfully helped in the past. Perhaps something in this story I have attempted to tell will help to make new friends. I wish you could see the work and the needs instead of just these poor lines I have written.

So on we go by faith, believing as never before in the work we are doing, in the time in which we are living, in the Korean people, and in the Christian people of America.

(Signed) John Z. Moore,
Pyeng Yang, Korea.

A young Christian business man said to me once: "I have a private room adjoining my factory, and if ever I have lost the consciousness of the Saviour's presence I go there, and lock the door, and say, 'Almighty Spirit of God, what have I done to lose the sense of my Saviour's presence?' If then he shows me my fault I go back to the spot where I dropped the thread of obedience, and pick it up just where I dropped it, asking Christ to forgive and restore my soul. Instantly I realize that there is nothing between us, and the joy of his savation is restored."—Dr. F. B. Meyer.

MILWAUKEE AND THE STUDENT MOVEMENT.

Rev. Elliott Speer.

When 2500 college students gathered at Milwaukee during the Christmas vacation, it was for a new sort of conference. For years the only national student conferences had been those held under the auspices of the Student Volunteer Movement. These, at Nashville, Kansas, Des Moines, Indianapolis, had come to be regarded as the most significant single religious events of each college generation. At and since Indianapolis there has been an insistent and growing demand by students for a national conference on the problems and needs of students. Consequently, with the sympathetic support of the Student Volunteer Movement, the Council of Christian Associations, which represents the college young men's and young women's Christian Associations, called together that conference at Milwaukee.

The conference was planned mainly for a particular class of students. This planning was done either by students themselves or in close coöperation with them, which in itself marks the conference off from the conventions of other days. It was felt that many students, after confronting the major problems of our day, and hearing and discussing solutions, had developed a sense of need. Consequently, the program was severely limited in scope and directed to the answering of the conference theme, "What Resources has Jesus for Life in Our World?"

This diagnosis of the state of mind of the delegates was only partially correct, as was shown in the returns from a questionnaire distributed at the opening session. The question was asked, "Which of the following would most accurately describe your attitude as you come to Milwaukee?" Of the 2500 students in attendance, the replies of 1434 were tabulated with the following results:

"I have tried the Christian way of life, but haven't been satisfied with the go I have been making of it, and need steadier resources"—708;

"Religion holds no vital place in my life, but I am interested in it and would like to know more"—138;

"The conference theme sounds a little too religious, but there will be a chance for the discussion of college and political and personal problems, and that interests me"—147;

"Life has been growing increasingly unsatisfactory for me lately, and although I haven't told people so I have hoped to find some help through this conference"—271;

"I confess I don't quite know what it's all about, but it interested me, and I came"—170.

Headline readers have gathered the opinion that much student religious work has degenerated into a factless and impatient discussion of many subjects about which, they think, the students know little, that American students are interested "only in objective, concrete, social issues," and that a "social gospel" has crowded out personal religion. While that impression was doubtless strengthened by the utterly unrepresentative character of the news dispatches regarding the Milwaukee conference, it was utterly false. For "when asked to state the questions to which they were most eager to find answers, 86 per cent of the delegates listed distinctively religious problems (53 per cent personal religious problems, 33 per cent theoretical and theological questions), while the remaining 14 per cent gave their major interest as practical social and campus problems." At Milwaukee social questions were not ignored, but they were treated and discussed as the essential ethical implications of true discipleship of Christ.

The conference theme was divided into four daily cycles. Each opened with two addresses, presenting the contrast between Jesus' vision of the world, ideal but real, and the kind of world which modern life has built for itself. These four cycles were —"Can God be Accessible to Us, and How?", "A God Who is Father of All Mankind," "The Divine Possibilities of Human Life," and "The Meaning of The Cross." Thus, on the second evening Dr. Charles Gilkey spoke on "Jesus' Conception of God as the Father of All," and was followed by Timothy Lew of Yenching University in Peking who challenged consciences effectively with "How Christians Make it Difficult for the World to Believe

in Christ." But to many present the most significant platform address was Studdert-Kennedy's message on the cross, with its insistence on saving, suffering, sacrificial love.

The afternoons were given over to meetings of groups having special interests. Of these the most popular and best attended were the series on Prayer under the leadership of Glenn Clark. Commenting on this the "Christian Century" said:

"On the whole, one could wish for the church in general the kind of artful and yet artless combination of personal piety and social radicalism which characterized the Milwaukee convention. Without a doubt scientific studies are still confusing the students in their religious certainties, particularly since most of them come from homes and churches where religious affirmations were traditionally associated with cosmologies and conventional conceptions of every kind which the college world has reduced to débris. If student opinion of this generation is an augury of religious convictions in the church of the next generation, we may approach the future without dark forebodings. It is interesting to note that the biological sciences, which are still the obsessions of the fundamentalists in the churches, have long since ceased to disturb religion in the colleges. If science imperils the faith of the student, it is psychological rather than biological science which offers a threat to his spiritual interpretation of life. The traditionalists in the churches have not discovered that fact as yet. They will probably be fighting rearguard actions on that front a decade from now."

One of the high spots of the conference was a vigorous debate arising from the attempt of a small minority to get the conference to pass a poorly drawn resolution denouncing imperialism. Student after student arose to protest against the practice of passing resolutions. In this they showed themselves far wiser than the theological students whose meeting preceded the conference. Finally the conference declared itself against resolutions, holding that the fine sounding phrase too easily led to a false sense of accomplishment. But they did permit a poll of opinion on several issues. The following paragraphs give the propositions and the numbers voting on each, showing that many of the delegates did not register any opinion at all.

War:

1. "I will not support any war," 327.
2. "I am ready to support some wars, but not others," 740.
3. "I will support any war that is declared by the authority of my country," 95.
4. "I am not ready to commit myself," 356.

Race:

1. "I am willing to give to the members of every race the same opportunities that I have," almost unanimous.
2. "Regarding some races as inherently inferior to my own, I favor keeping them in their places," 11.
3. "On my campus I will deny to no one of any race any privilege that I claim for myself," 681.
4. "I am not ready to commit myself," 35.

The Economic Order:

1. "While recognizing that there are certain evils in the present capitalistic system, we believe that the system as a whole is satisfactory and in accordance with the principles of Jesus," 38.
2. "We believe that the present competitive economic order based on production for profit rather than production for use is wrong," 800.
3. "We believe in order to help transform this wrong economic order, all students should do all in their power to strengthen and improve the American organized labor movement," 385.
4. "We believe that the present economic order should be displaced by a coöperative distributive system and a method of production in which the workers themselves share in the control," 592.
5. "While recognizing certain evils in the policies of the Communists who are trying to change our economic order, we believe on the whole these policies are more satisfactory than the present economic system and are nearer to the ideals of Jesus," 57.

One resolution was passed, so remarkable for its humility and presenting so sane a request, that it is reproduced here in full:

"That we, conscious of the limitations of our knowledge upon the great questions of this conference, ask our colleges and univer-

sities to provide better opportunities to learn the facts concerning our international relations, the causes and the cure of war, the human factor in industry, the causes of discontent, and the problems of religion in the modern world. We ask also for opportunity to hear upon our campuses the expression of sincere opinion by speakers chosen by the students."

In attendance at one day's session was a military man, a Colonel Stephen Park, head of the National Reserve Officers' Association. He gave the conference more amusement than they got anywhere else by his statement to a Milwaukee reporter that "the speakers who addressed the conference Thursday, and others in this country who are purveying similar anti-militaristic doctrines, are getting their salaries straight from Moscow. They are going about the country, attending gatherings of young people and making those gatherings the occasion for spreading propaganda which comes from Soviet Russia."

One would like to know how many ministers of the Prince of peace are not "purveying anti-militaristic doctrines."

So much for the program of the conference. It took a worthy theme, and held fairly close to it. That compelled the omission from the platform meetings of some things, but all interests and needs were met by the variety of the groups meeting in the afternoons. The one real failure of the conference was the discussion groups. These had been planned for each morning following the platform meeting. A few were successful, but some of the leaders lectured, and more were passive onlookers. The trouble is that while there is much justified enthusiasm for the discussion method there is too little realization of its limitations. Some common ground of reading or experience is necessary. Excellent recommendations of reading were made to the delegates, but apparently were absolutely neglected.

It is easy to take such a conference for granted, and to overlook the heartening fact that such a large group of our maligned undergraduates voluntarily gave up a week of their Christmas vacation to consider Christ in relation to their lives and to their world. As the editor of the Columbia "Spectator" wrote:

"Students who had always regarded Christianity as a peculiar sort of tradition, coming into its own on Sundays and conveniently neglected the remainder of the time, saw that they were mistaken. If they are to profess Christianity with any amount of sincerity, it calls for more than attendance at church. Those who were a bit more religious than their neighbors went away strengthened and justified in their stand. Students who went 'just for the ride,' and there were many, were exposed to a side of life which they had probably never seen before. The exposure forced them to think, and that in itself is of inestimable value."

Milwaukee was a visible expression on a national scale of the closer relationship between the student departments of the Y. M. C. A. and the Y. W. C. A. The conference was promoted by the two Y's together; a fine bit of progress toward a national Christian student movement. There is such a host of agencies seeking to promote the religious welfare of American undergraduates that it is encouraging to see strong, united leadership emerging. Only one who has recently been in college religious work can appreciate the value of such a development. Boards, movements and agencies battle for the attention of the local Y secretary or college pastor. For example, on one campus last year the following were some of the peripatetic brotherhood who by correspondence and visits sought to influence the local religious situation: there was a state student secretary of the Y. M. C. A., a regional secretary, and recruiting secretaries of the Y from two states; there were two visits from traveling representatives of the Student Volunteer Movement; there were ministers from the local synod of the Presbyterian church and representatives of five different church boards, seeking recruits for the ministry and for missions, seeking to hold evangelistic meetings and to foster days of prayer. These agencies are like the departments of a factory, each busy producing some part. The trouble is that when or if the parts are assembled it will be found that they do not fit together. Yet in spite of such confusion among their would-be guides, the student Associations, with their own regional and national student leadership, comprise one of the truly

hopeful forces in the religious life of the country. Quoting again from Reinhold Niebuhr in the "Christian Century":

"It is so hopeful because it is so thoroughly in touch with the problems of our modern national and economic society, and so thoroughly conscious of the incompatibility between the religion of Jesus and the dominant motives of our commercial civilization. The Christian student movement is one of the few forces in our American life which knows how to appraise social sin without falling victim to the enervation of cynicism, and can ground conduct in religion without encouraging the sentimentality and self-deception which are the bane of contemporary religious life. The Christian student movement is, in short, one of the few forces in our American life which is at once thoroughly radical and thoroughly religious."

This united leadership in student affairs of the Y. M. C. A. and Y. W. C. A. is already seriously threatened by developments within the Y. M. C. A. The increased power granted to state committees and their interference with student affairs are tending to provincialize student work and paralyze united coöperative efforts. The necessity of raising large funds for city building programs produces an effort to muzzle the free speech and thought of student Associations lest big donors be offended. The emergence of new national executives has lessened the independence of the national student secretaries. In short, the greatest threats today to the well-being and progress of organized student religious work are within the Y. M. C. A.

AT THE PLACE OF DECISION.*

Rev. George A. Buttrick.

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. Luke 9. 51.

"He steadfastly set his face," literally, "He turned his face into steel." The word lays bare that intense struggle in which Jesus wrought his will into a fixed resolve. We see him at the place of decision.

From the city of Jericho two roads lead out, one north to quiet Galilee, the other south to Jerusalem. There Jesus made his choice. He could go north to crowds of simple fisherfolk hanging on his words, to his boyhood home, to long years of teaching, at last to die with "honors thick upon him." He could go south to Jerusalem, to whose Temple thousands of pilgrims were then journeying for the feast of Passover. But at Jerusalem his foes had already plotted his destruction. That south road meant death!

But why should he not go north? Surely he could do more good alive than dead. "A living dog is better than a dead lion." There was sickness to heal, there were minds to enlighten, and the disciples needed him. Voluntary death was no more pleasant to Jesus at thirty-three than it would be at that age to any of us. Obviously, he could win the world by living.

Yes, there are always obvious, practical, and perfectly plausible reasons on one side when the peremptory challenge of the soul is on the other. It was the crossroads of decision, the "watershed," as Dr. James Black has termed it, of the Master's life: and as he stood, "he set his face like a flint to go to Jerusalem,"—to a cross on which they butchered their slaves, to a cross on which they slew their thieves. Oh, Jesus knew! His words are on record: "And he took the twelve, and began to tell them what things should happen to him, saying, ... The Son of man shall be delivered up, ... and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him." Yet, he steadfastly set his face.

A Face Anguished by Struggle.

I never could understand the interpretation of Jesus that bids us believe the Master's inner conflict was ended as soon as he overcame temptation in the wilderness. If after just one encounter he lived untroubled and serene, then he did not share our nature, nor has his life any meaning for our life. If we strike down the enemy today, he revives and meets us in unexpected places tomorrow. So it was with Jesus. To assume that he could choose the cross

* Northfield Young Women's Conference, 1926. Mr. Buttrick is a Presbyterian minister in New York City.

EVANGELICAL
SCHOOL OF THEOLOGY

as a matter of course, with a smile on his lips, with no torment of soul, belittles the cross and dilutes his manhood. Perhaps there was more real agony involved in that choice of the south road than in Gethsemane itself, for the Garden was but the aftermath of this great crisis of decision.

Fortunately one of the gospelists has told us of this anguish. Here are his simple words:

"And they were in the way going up to Jerusalem: and Jesus went before them: and they were amazed: and as they followed, they were afraid."

See him striding along the road, the world forgotten! See his set lips, his eyes alight, the print of agony on his brow! His pace quickens, so that they stumble on behind. Nowhere else do they speak of him in any other terms than those of love and worship, but on this day they are dumb with terror and amazement. See him clenching his hands, every muscle taut as whipcord in his intensity of emotion fighting his temptation! And—"he steadfastly set his face to go to Jerusalem."

You remember the story of an American visitor who called on Benedict Arnold in London after his treachery and flight, and asked him if he "wanted anything."

"Only a friend," Arnold answered.

Had he only known he had a Friend who struggled in agony, but did not fall! One there was—and is—who never committed treason against his soul.

Again, the Face of Jesus Was Heroic.

Why have we made of Jesus a passive, cloistered saint? Why have we stressed his sweetness almost to the forgetting of a rugged and unflinching courage? Was there ever such heroism as this that could walk deliberately down a road knowing that road to be blocked by a cross?

There are two types of courage. One is a courage of the body, largely constitutional, a matter of temperament; the other is an affair of the inner life. A leader boasted that he could make his soldiers do anything. Asked how, he replied cynically:

"Plenty of drink!"

The remark traveled to the opposing Puritan camp, where the leader promptly made a like boast for his army.

"And how?"

Rev. George A. Buttrick of New York.

"Plenty of prayer," was the answer.

There you find two kinds of courage,—one an animal recklessness, the other the triumph of the spirit even over physical timidity.

The impenitent thief crucified with Jesus had bodily courage. He taunted Jesus while he died because his sensibilities were coarse. But Christ's courage was of a finer kind. Every sensibility of an exquisitely refined spirit was on edge. An unstained purity revolted from the loathsome shame of the gallows. All the holiness within him shrank from the evil that could be blind to the crime of Calvary. Yet "he steadfastly set his face." That is heroism indeed! A discord may pass unnoticed by my ear, but be almost like a gash from a knife to the ear of a trained musician. The discord of pain and sin left the impenitent thief almost untouched, but for Jesus it was intensified a millionfold by the white, quivering sensitiveness of his nature.

"We may not know, we cannot tell,
What pains he had to bear,"—

yet he strode on to his death!

The call of Jesus is always to the heroic. Our modern religion is at fault in this respect: it speaks to us too often in terms of contentment and success. If we continue that plea we shall languish from spiritual diabetes,—too much sugar. Jesus declared that we must live not for comfort, but for conviction,—to keep inviolate at any

cost the fundamental sanctities of our souls. He never hid the sharp stone, or softened the shadows, or gilded the cross for the sake of winning followers. At times he seemed needlessly austere. "Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head,"—that was the manner of his challenge. He had nothing but scorn for flabby contentment. "What went ye out for to see? A man clothed in soft raiment?" He was looking for those who can set their faces like flint. "If any man would come after me, let him deny himself, and take up his cross daily, and follow!" Beneath all the tender grace of his character there was a framework of steel which no torture or antagonism could bend.

But most of all, the face of Jesus was

A Face of Sacrifice.

However much of a struggle and heroism there may be, sacrifice is the dominant expression.

Just what do we mean by sacrifice? We mean first of all an impulse and intuition of the heart. "Greater love hath no man than this, that a man lay down his life for his friends." He will have other loves. He will love his comfort. He will love his pleasure. He will love his life. Yet these are lower affections: the higher is that which bids him surrender even life itself for another. Self-preservation may be the first law of life but what part of the self shall we preserve? Shall we preserve this greater love or some lesser love?

For there comes a time when these elements in our nature meet in decisive battle. The lower threatens the life of the higher, and the higher threatens the life of the lower. Jesus never forced those hours of crisis. Once he said plainly, "Mine hour is not yet come." In this text it is written, "When the time was come that he should be received up." There is that other remarkable word from his lips, "I am come to throw fire on the earth. How I would it were already kindled!" But he never forced the issue before its time. "I must journey on today and tomorrow and the next day, and then . . . ." But when the decisive moment struck, then Jesus always was loyal to this greater love.

Not that good and plausible reasons cannot always be urged for the lesser love. The reasons are usually on the side of the lesser. Was there not more reason why Father Damien should remain in holy orders near Louvain University than that he should seek death in a leper colony? See him in that loathsome island during five years of lingering disease, beginning his sermons, "We lepers"! Is there any "reason" to that? None, except the imperative reason of an inner dictate. That is how sacrifice begins.

These hours of choice between a lesser love and a greater are known to us also. We are aware when "our time" has come.

Sacrifice which begins as this soul-impulse continues as a redemptive force, perhaps as the only redemptive force. That the mother bird should imprison herself on the nest, and the father bird grow thin in foraging for food is needful: it is the only way the tiny brood can live. The law of your home is that father and mother, strong and mature, should surrender freedom and some measure of comfort for the children who are too weak and small as yet to bear the weight of circumstance.

That rule is not repealed in the life of the larger family of mankind. The doctor, for instance, suffers years of training, then days of exacting labor and nights of disturbed sleep for the sake of those incapacitated by sickness. The evil of the world, likewise, is overcome only as people of goodwill agonize over the evil and pour out time, strength, and compassion to overcome it. "The Son of man must suffer,"—it's the mysterious law of things, a necessity rooted in the life of the universe. "Without shedding of blood"—mental blood, emotional blood, physical blood,—"there is no remission of sins," or of sickness, or of ignorance. All life-giving is costly for someone, on the lower level of blood transfusion, for example, or on the higher level of spiritual recovery.

These, then, are the two aspects of sacrifice. In us as individuals it is an imperious demand of a "greater love"; in the life of society it is a redeeming force.

Now notice one further fact: the sacrifice is availing to redeem only in the measure to which "it seeks not its own" in holy and complete surrender.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned," and have not this greater love, it is all worthless. But suppose someone—a mother, for instance,—obeys this greater love, thinking not of herself, then her sacrifice avails for redemption according to the measure of her love. Have you ever knelt confessing wrong to a pure-spirited mother? If you have, you have known her forgiveness to have a meaning beyond itself. It became a channel for the secret outpouring of God's healing mercy. But suppose, again, someone who never stained for one instant this "greater love" within him, whose compassion embraced the worst of mankind and the best, in whom there was and is nothing to impede the flowing of life-giving streams, would he not become the Saviour of the world?

"Plenteous grace with thee is found,
Grace to cover all my sin:
Let the healing streams abound,
Make and keep me pure within!"

So "he steadfastly set his face to go to Jerusalem." "Without shedding of blood there is no remission,"—well, he would shed his blood. "Greater love hath no man,"—well, he would be true to that "greater love." The lesser love, yet a worthy one, of home called him by that gentle, sun-drenched road leading north to Galilee. The love of teaching called him there, and the love of life,—for he was but thirty-three. But the "greater love" called him south to Jerusalem and Golgotha, a bleak and stony path, stained red. But the "hour" had struck. This was the crisis of decision. He might do the "eminently reasonable thing" and go north, or, because an intuition bade him, he might seek that gallows which to the Greeks was sheer folly and to the Jews a barrier of disgust. He steadfastly set his face. He turned his face into steel. And the cross, what now shall we say of the cross? Verily, the soul has reasons which the blundering intellect cannot understand! The face of Jesus, set like a flint, is a face of eternal sacrifice.

A Lonely Face.

"Jesus went before them . . . . and they followed." How far behind they followed! What a gulf between them and him as they climbed that rocky, shadowed road! What were they thinking about? "They disputed among themselves"—yes, it is written here! —"which of them should be greatest." But he strode on with no one to share his purpose, no one to understand his sorrow or his secret of joy.

Do you scorn the disciples for their crass deadness? Look about you today and you will still see the world disputing which "shall be greatest" in social rank, in business success, in the eminence of high office! If you have eyes you will still see Jesus also, striding on down the road to Jerusalem. A lonely face, the loneliest face in the world!

There is an old legend which tells how a Crusader king won back the true cross of Jesus from the pagan hordes. He brought it back to Jerusalem with great pomp and splendor, only to find the gate of the city walled up and an angel standing there and saying to him:

"Thou hast brought the cross with great pride and power. He that died on it had shame for his companion, and carried it upon his back."

Then, says the legend, the king dismounted, stripped off his robes, laid the cross on his shoulder, and walked forward barefooted,—to find the gates of the city barred no longer but opening of themselves.

"Oh," you reply, "don't shadow our lives with such denials and restraints! Leave the day free and sweet as the summer air!"

I am not denying anything good. I am saying that this "greater love" alone is life. I want you to be yourselves, your best selves. You cannot achieve life except when the time comes to choose that higher in face of the lower. Ultimately, that way and only that way brings joy. "These things have I spoken unto you that your joy might be full." Turn from the cross if you will, refuse to have life shadowed, but first think of Judas, then think of him who set his face like a flint,—and entered into his joy!

When an emasculated Bible comes in, the belief in hell goes out, the consciousness of sin goes out, respect for authority goes out, Sinai and Calvary go out, and hell on earth comes in. For hell is lawlessness.

THE CROSS.*

Rev. Sidney Lovett.

There is a story among the writings of Anatole France which represents Pontius Pilate, grown old and flaccid, taking his ease at a fashionable Roman watering-place. He is asked by some friends to recount the trial and execution of Jesus, but it is only with the greatest difficulty and uncertainty that Pilate is able to recall that there was such a person and such a death, to say nothing of remembering its details. All it was or ever had been to Pilate's way of thinking was one of those troublesome local brawls with which every Roman prosecutor had to deal from time to time.

When we "survey the wondrous cross on which the Prince of glory died," unlike Pilate we see in our mind's eye that which makes us in truth count our richest gain but loss, and pour contempt on all our pride. For we see in the cross one of the indubitable facts of human history. When, in the third century, a vast wave of heresy threatened to inundate the faith with its teachings which made Christ a mythical figure, and therefore reduced all that concerned his life to mere appearance and shadow, what turned the tide of that life and death struggle was the tenacity with which folk clung to their belief in the cross,—not as a semblance, but as a reality; not as a symbol, but as an actual fact,—with the result that on the day in the Christian year commemorative of its elevation and of him that was hanged thereon, all Christendom, without regard for any distinctions of creed or race, is bowed in reverence before the cross of Christ. Upon Roman Catholic and Protestant alike its shadow falls. Whether in the vast precincts of some age-old cathedral or in the bare confines of some rude chapel, on that day all the world over is read the gospel narrative of the crucifixion, the great penitential hymns are sung, and the thoughts of those who worship are directed to that hill in Jewry whereon transpired the master fact in human history.

Furthermore, through the fact of the cross, as through a door, we enter upon a vast treasury of moral and spiritual import.

We see in the cross the full measure of man's capacity for sin.

We may never know the power of God to forgive until we know just what it is in our lives God has to forgive. Joseph Parker expressed a profound truth when he said that on earth Jesus was never off the cross of man's sin and distrust and hate. The real descent from the cross is not at that moment, familiar in art, when tender hands lifted the broken and bruised body of our Lord off the rood, but rather that moment of complete self-surrender to Christ in your life and mine, and through us in the life of the world. Then, and not till then, will Jesus be really free from the cross of man's sin.

It is only after we have seen the cross as the measure of man's sin that we are able to discover in the cross the measure of God's love.

"If only God would slay us," we say as we realize our failings and shortcomings: but instead he takes death upon himself, and thereby gives us life. "If only God would condemn us," we say in some moment of remorse: but the words of God, impaled then and now upon the cross of our sin, are words not of revenge but of mercy, not of judgment but of forgiveness. Instead of breaking our spirits with punishment, God is breaking our hearts of sin by reason of his mercy and forgiveness. When we survey the wondrous cross we see the enormity of our sin enveloped in the greatness of God's love.

Finally, there is to be seen in the cross the primary condition that governs all life development and growth Godward.

"Except a kernel of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." The cross is the fulfillment of these words of Jesus in terms of his own life. The cross is his witness to the truth that in order to live one must die, and that this is as true of a human life as of a seed. So it was that Jesus really took the sting of finality out of death by making death merely a condition of life larger and more abundant.

* Northfield Conference of Religious Education, 1926. Condensed.
Mr. Lovett is a Congregational pastor in Boston.

Once there is the cross, there must inevitably follow the open tomb.

It is when we see our lives against the background of the cross that our richest gain we "count but loss, and pour contempt on all our pride." But when we see such a background as the cross to our lives, we become convinced that "love so amazing, so divine, demands" our soul, our life, our all!

THE VICTORY OF THE CROSS.*

Rt. Rev. John Thomson Dallas.

Father, into thy hands I commend my spirit! Luke 23. 46.

We have come to the last words which this Galilean peasant said as he hung on the cross: "Father, into thy hands I commend my spirit!" The moment for Jesus to leave his earthly body had come, that body that had served him so well, that body without blemish, that body without sin. The dread day which he with his prescience, with his prevision, that dread event which he knew was coming, had arrived.

Now many men and women have faced death as bravely as Jesus. Many men and women have given their bodies courageously to save other people and to protect other people. You and I may well be proud that we belong to a race of beings who are not afraid to die for other people. In my room there is a photograph, the photograph of a soldier, a young chap with whom I fished, with whom I traveled through the deep woods. We played together. Today he lies in a soldier's grave, at least his body does. But the radiance of the spirit of the man is as vivid and as real as ever. He was one of the unafraid ones. He went out gladly because he believed in great causes. He believed in men who could be soldiers, and he believed in women who could stay at home and weep and work. Well might we be proud of such men, yes, and of such women!

And so the death of Jesus actually is one of the things that you and I may share in, and we long to share in that sort of thing, just because we are us. But your death, or my death, or the death of those boys we loved who did not come back, is not quite like Jesus' death. There has been only one Jesus, only one sinless One, only one we know of in whom God's love had absolutely free rein. There has only been one the quality of whose life made possible an atonement or at-one-ment between humanity and God. Get that! It was the sinlessness of that body, it was the sinlessness of that mind, it was the sinlessness of that soul or spirit, that make the cross unique. We share, yes,—but only one Jesus, only one without sin, only one really Son! That is why you and I are here now, that is why the cross is raised aloft from the steeples of the world. In your mind's eye visualize this afternoon the world around—in Rome, in London, in New York, in San Francisco, in the cities of the Orient, up the valleys here in New England, across the manufacturing cities of America,—the cross and people! And why? Because a sinless One died, died voluntarily and lovingly, and brought together man and God.

Now there may be somebody here today who doesn't believe it or understand it. I do not understand it, but I believe it, and it makes Jesus my God. The God men talk about philosophically is too big, spreads out too vaguely, but a Man who could love perfectly, love sinlessly, walk amongst men and women blamelessly, I can faintly understand that, stumblingly understand it, try to reach it, and it attracts and wins me. That is why Jesus is God to me.

Let us remember this not only on Good Friday, let us remember it every day, because we may share in it if we will! And by trying to share in it, we will approach sinlessness and blamelessness and guilelessness. The nearer we do approach thereto, the more sinful we will feel, and the more abjectly will we worship, and the more lovingly will we try to treat other human beings.

We have come to the point in what is called the crucifixion where the act is fin-

* Cathedral Church of St. Paul, Boston, 1926. Dr. Dallas is now bishop of the diocese of New Hampshire.

ished. But it is not finished! The perfect, complete pouring out of the soul of God in Jesus of Nazareth goes on and on and on. You and I will go, you and I will do our day's work,—but that will go on. But if you and I pray hard enough and selflessly enough, we may help to make the world see the sinlessness of Jesus, and his oneness with the human race, and his perfect contact with the divine. Let us more than sing these hymns, let us more than say these prayers, let us more than observe days! Let us share in the adventure of trusting God and following the lead that he gives, though it be to China, though it be to go back to some little home and wash dishes and keep some little spot sweet and clean for little children! Every single soul of us has a distinct and definite thing to do, but it may be done in the adventurousness with which that Galilean died on the cross two thousand years ago.

But Jesus didn't stay dead, and there began to be witnesses of the presence of Jesus. This spread up and down Palestine, it spread bit by bit along the coast of Africa, and to the north, around through Asia Minor into Greece and Rome, from Rome to Spain and from Spain to Great Britain, up into northern Europe. Across the Atlantic up here to the north, down through the St. Lawrence valley, tireless, eager souls, courageous even unto death, carried the good news that Jesus lives. Down the Great Lakes, down the Mississippi valley, south to the Islands of the Sea, to Alaska, wherever men and women live, the news is going: Jesus lives!

Are you carrying the news, you, every one of you? It is the good news of the world, the evangel, the gospel that the Spirit of God in Jesus of Nazareth is here, this afternoon and ever. And any man or any woman, any boy or girl, may be aware of and use that Spirit and be used by that Spirit, and then go and carry the news. But if you don't carry the news, it will die in your hands. If you don't carry the news, you will lose it. If you don't become an evangelist, a gospelist, a bearer of the news, you will lose it, just as you will lose your strong right arm, your talent to play the piano or violin, if you do not use it. If you don't use your gift, the vision you have seen, if you don't carry whatever news you have to those you love and those around you, you will lose it. It is as sure as anything in the world, and there is no more pathetic object than souls that have lost Jesus, souls that once knew he loved and cleansed their hearts and minds and bodies, and they forgot and went to sleep, and went back to their sins and back to their incompleteness, and Jesus died in them, and they drove the nails again into those hands and feet, and placed that crown of thorns again on that head.

If you see it, don't you dare to keep it secret! If you do, you will lose your soul, you will lose the adventure, you will lose the fun of it, the zest and the joy of life. It may take you through hard things, it may cause you to suffer, it may cause you pain and distress and the loss of some things you want today,—but to be with Jesus in Paradise, to share in the adventure with the good and the true and the courageous of the ages! It may mean a whole remodeling of your religion. You may come to church every Sunday, but you still may be without Jesus. But if you once have him, I believe nothing will quite take him away from you. And I do believe that you will go wherever he says "Go," and come wherever he says "Come," and do whatever he says to do.

VICARIOUS ATONEMENT.*

Rev. J. C. Massee, D. D.

The 32nd Psalm is properly divided into three sections. In verses 1-4 David recalls the burden of his conviction of sin. In verses 5-7 David relates his rescue from sin. In verses 8-11 God gives assurance to the redeemed sinner.

The psalm was written upon the occasion of David's repentance and forgiveness at the preaching of Nathan the prophet after David had sinned in taking the wife of Uriah, and in order to cover that sin had

* Northfield General Conference, 1926.
Dr. Massee is pastor of Tremont Temple, Boston.

occasioned the death of Uriah. An adulterer and a murderer, he had gone a whole year, seemingly, without the consciousness of his guilt, perhaps under the specious plea that the king can do no wrong, or that the natural may be properly indulged, or that he was suddenly caught by an irresistible temptation, or, as in the case of Uriah, perhaps it was his philosophy that self-preservation is the first law of nature. Alas, what basis for sin lies in many of our saw sophisms! With a show of worldly wisdom they are often but the embodiment of Satanic wisdom.

But the psalm is an ideal expression of the experience of a man under conviction of sin, in the consciousness of salvation from sin, and in communion with God when he had been redeemed from sin.

There are three things that belong to man, and three things that belong to God.

There are man's transgression, man's sin, and man's iniquity. There are God's forgiveness, God's covering, and God's not imputing.

Over against man's transgression God sets his forgiveness. Over against man's sin God sets his covering. Over against man's iniquity God sets his red ink entry, "Not charged."

With the usual orderliness and accuracy of Scripture these three are never confounded. Clear distinctions between sin, sins and iniquity are observed throughout the Bible. Also God's remedy for each is different.

Transgression Forgiven.

"Blessed is he whose transgression is forgiven!"

Transgression is doing wrong. It is violation of law, the breaking of some one of the Ten Commandments. Unfortunately for men, the doing a wrong deed establishes a place for Satan in the life, establishes a precedent in action, and permits the exercise of his power and control. So that one wrong deed is soon followed by an established habit of wrong doing, and the sinner is caught and bound and enslaved. The word transgression means, literally, a walking across. Going counter to the known will of God whether in thought or in word or deed, or in desire itself, if we take into

Dr. J. C. Massee of Boston.

account the fine and discriminating judgment of the Lord Jesus.

It is easy to find an illustration of a transgression. Here on a lawn stands a sign, "Keep off the grass!" But every passer-by, impatient of the slow turn, goes across the lawn, so that directly a path is worn through the grass, and the yard is marred.

The traffic sign at the intersection of streets requires us to keep to the right, but many of the traffic accidents, of which there are so many in America, occur when impatient drivers or pedestrians go to the left, seeking to evade or avoid the law.

Yesterday morning as we drove away from the Auditorium here, there was a striking illustration of the significance of the word "Forgiven."

As we passed the corner of the field just to the north, one of those splendid Norman horses which we so much delight to see in the pastures and at the tasks about Northfield had transgressed the law of the wire fence surrounding the field. Not content with all the liberties of the pasture, he had sought to move across the boundary line, but had only succeeded in thrusting a foot through the meshes of the wire fence. But the strong wire, perhaps an eighth of an inch through, had caught the shoe of his great hoof, and he was hopelessly entangled. He had become frightened, almost into a panic. His vain efforts to free himself were only endangering his life, for he was at the point of falling and breaking a leg.

Seeing his dilemma I stopped my car and ran to his relief. His welcome of me was pathetic. I quieted his panic. A friend who came along also left his car and joined the work of rescue. He brought a pair of pliers from his car, and while I quieted the bound beast he cut away the wires one after another. A whole panel of wire had to be removed, but when it was done, and the last piece was taken from the hoof of the horse, and he realized that he was free, his joy was both intense and comical. He arched his neck and capered as a child set free from school. He had been forgiven his transgression of the fence and released from the stake which held him, helpless and in danger.

Now that is the exact significance of the word "Forgiven." Literally and significantly we might read the text: "Blessed is he who is cut loose from his transgression!"

I do not wonder that David cried out in the exuberance of relief, "Blessed is he whose transgression is forgiven!" There is no other joy like it, no other sense of relief equal to it, this blessed consciousness that the deeds we had been accumulating like a mountain barrier between God and us have suddenly been all blotted out.

Some years ago, returning from the Pacific Coast to my Eastern home, I began one morning on the Pullman to think of the sermon for the next Sunday. It occurred to me that I should preach on that wondrous word, "As far as the East is from the West, so far hath he removed our transgressions from us." In the meditation which followed I was overwhelmed with the frequency of the statements which God had made concerning the forgiveness of our sins, the removal of our transgressions. Let me put some of them together here:

"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Isaiah 44. 22.

"Thou wilt cast all their sins into the depths of the sea." Micah 7. 19.

"I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31. 34.

"Ye know that he was manifested to take away our sins." 1 John 3. 5.

"Who his own self bare our sins in his own body on the tree." 1 Peter 2. 24.

To these might be added a great number of like precious significant statements bearing blessed relief to everyone who believes in and accepts the mercy of God in Christ Jesus.

There is a vast difference between having the weight of God's hand upon you and having the strength of His everlasting arms underneath you and round about you. No wonder the old saints used to talk much of the sun shining brighter and the birds singing more sweetly and all nature being *en rapport* with the soul newly forgiven, newly born into the kingdom. Surely there are many here who could cry and do cry with this penitent psalmist: "Blessed is he whose transgression is forgiven!"

Sin Covered.

But he does not say that sin is forgiven. Sin is never forgiven: sin must always be punished. Sin is rebellion. Sin is lawlessness. Sin is the root from whch the tree and the fruits of sin grow. Sin is the principle underlying all transgression. God does not say he forgives sin. Something more vital than forgiveness is required, and so with a nice discrimination the psalmist out of his deep experience and his abundant spiritual illumination says:

"Blessed is he whose sin is covered!"

It is the very word that John writes in 1 John 2.1: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." Now that word "propitiation" in the Greek literally means "covering." He is the covering for our sins.

I never feel adequate to the task of presenting this tremendous fact. I had preached a long while before I discovered the second half of the divine revelation concerning the atonement. All my life have I heard the preaching that Christ bore our sins in his body. I had preached that fact for years before discovering that while he bore our sins in his body, his soul was made an offering for our sin (Isaiah 53. 10). He who knew no sin was made to be sin on our behalf (2 Corinthians 5. 19, ff.). It is that transaction of the offering of his soul in substitution for the sinner that David deals with in his second statement.

Let me illustrate out of my own experience what I, at least, see in this aspect of

the redemptive grace of God as revealed in Christ!

I grew up in a Georgia plantation home. My mother was an unusually beautiful and winsome woman, placid of face, reposeful of manner. She had in her home no laws regulating conduct. Her theory of life was that her children, living in an atmosphere of righteousness, would know right and wrong, and that they were under constraint to do right because it was right. To this general law of the household, however, there was one rigid exception, as immovable as the law of the Medes and Persians. None of her children must at any time, under any circumstances, play on one of her beds.

Now you know perfectly well what happened. When Sinai thunders "Thou shalt not," then rebellious hearts at once answer, "Just wait till I get a chance!"

Now my mother's beds were wonderful structures. Of course there were no springs: a criss-cross work of rope supplied their place. Then there were two mattresses, built up of cotton grown on her farm, ginned upon her gin, carded by her servants, and built by them into the most delectable mattresses possible. On top of the mattresses a feather bed, deep and downy, made up of the feathers, including the down, taken from her own flocks of geese and ducks. Over all a coverlet, snowy white, also made of the cotton grown in her fields, ginned, spun, and woven upon her own loom by her own servants. I have the very coverlet about which I shall tell you directly among my treasures, after more than forty years. It is a bit yellow with age, but goldenly precious in memories.

Well, when I was about seven years of age, one morning after a night of rain, following my usual habit of trying to do everything my mother did, I left her in the kitchen and went out under the eaves of the house to do my share of the cooking. I made cakes and pies and bread from the nice mud-flour. Later in the morning, wearying of my play, I came into the house, muddy from top to toe, and passing down the long hall of our old Colonial home I found the guest chamber open, with its snowy-white bed making a tremendous appeal. When I next realized myself I was in the middle of that bed with all the mud on me, having the time of my life.

Now, my mother had one bad habit: she could be in the most unexpected places at the most undesirable times of anyone I have known. I suddenly heard the swish of skirts, and looked up to find her standing in the doorway, her usually beautiful sunny face overcast with a cloud as black as midnight. The lightning was flashing from her eyes, and I suspected that the hand which she held behind her contained a thunderbolt ready to be hurled in my direction.

In great terror I buried my face in my arm and waited for the blow to fall. But just at that moment there was a rush of another pair of feet. My brother, just twenty-one years old and therefore "free from the law, oh happy condition," passing through the side yard had glanced into the window and had taken in the full significance of that tableau. Loving the little lad as he loved nothing else, he ran up the side porch, opened the side door of that guest chamber, and running across the room threw his great 200-pound body down over the boy, thus completely covering him. Then he said:

"Lay on, mother! I will take it for him."

That was the sweetest music I have ever heard. He had covered my sin in covering the sinner!

I waited for a breathless second, and then peeped out from under his great body to see the cloud disappear from my mother's face, and the sunlight of tremulous joy in loving reconciliation upon her face. With tremulous lips she said:

"Get up from there, you rascal, and take him away, before I do whip you both!"

So my brother rolled out on the safe side of the bed, lifted me up on his shoulders, carried me down to the gate where his great steed, ready saddled, was waiting. Lifting me into the saddle beside him we rode away for a busy day in the fields,—a little boy safe with his elder brother.

There was another day when I found myself in the one place where God said I must not be. I looked into his face, black with his wrath against sin, and saw the sword of his justice unsheathed, and bowed my head before the stroke which was my

due. And then Jesus, my Elder Brother, interposed his body there on the cross between God and me. The stroke which was my due fell upon him. He was wounded for my transgression. He was bruised for my iniquities. The chastisement of my peace was upon him. With his stripes I was healed. In him I became the righteousness of God. He covered me. He covered my sin.

Since the day I knew that, my soul with exultant joy has found in him a companionship, indescribably sweet, blessedly real. Surely with David, the forgiven sinner of long ago, I will exult and rejoice. "Blessed is he whose sin is covered!"

Saved and Kept.

There is an ancient Latin proverb which warns: "What time thou art tempted to flee from God, fly to God!" So the sinner who records his experience in the 32nd Psalm makes haste to find refuge on the hither side of the cross. He acknowledges his sin, he exposes his iniquity, he confesses his transgressions. A renewal of right relations gives him an inward peace and puts within his soul the witness of the Holy Spirit by which he cries, "Abba Father!" He is immediately delivered from the bondage of fear and given a spirit of discipline and power and of love. He understands now the eternal security of his soul, and realizes that though the waters may overflow they shall not reach unto him.

Because he had made God his refuge, even the eternal One his habitation, he should never be moved. He was saved and kept. What an experience! What an assurance! No wonder he cries out in the consciousness of the divine Saviour and the assurance of redemption. It had become a personal experience. "Thou shalt compass me about with songs of deliverance." Circled about with songs of deliverance! It is the thing that Paul writes in an exuberance of soul, "He is able to save to the uttermost all who come unto God by him." The uttermost of need, the uttermost of desire, from the uttermost depths of degradation to the uttermost heights of eternal bliss, he is able to save and to keep from stumbling. He is able to present the soul as he presents his church unto himself, without blemish, without spot or wrinkle or any such thing. John adds to this his own testimony by the Spirit: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I invite you now to share this joy and the conscious saving and keeping power of the living God! Hide yourself in him! Rest your weary soul upon his word! Trust in the Lord, and he will bring to pass your soul's desire!

The last words of this marvelous psalm are incomparably blessed to the man who hides from his sin in his Saviour. God has a word to speak. It is a word of great comfort, of great tenderness. It is a word which speaks of the divine presence and the divine providence for the trusting soul. It is a word which points out the way to perpetual peace and abiding happiness for the redeemed. "I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee."

Oh, we can never get too far away from the Father for him to know our circumstances! It is the word that the Lord Jesus sends through John to the church at Pergamum, "I know where thou dwellest." Or in that earlier word in the 14th chapter of John, "I will not leave you comfortless, I will come unto you." I have in my own soul no conviction deeper than this, that to any man who is willing to do the known will of God will be given the certitude of the will of God for himself. Did not God say, "Thou shalt hear a voice beside thee saying, This is the way, walk ye in it"? He knows all our circumstances. He understands all of our temptations and difficulties. There are no conditions in our lives with which he is not perfectly familiar.

Unreserved Yielding.

The one final word that I would lay upon your souls is that God's insistent demand upon us all is: Yield yourselves unto God! Be not as the horse, or as the mule! Bend the neck, yield the will, submit yourself! You must commit yourself without reservation. You must go to him keeping nothing back. If you would know the joy of the Lord you must walk in all the way of the Lord. Years ago at Northfield one summer, a friend of mine promised me a glimpse of

the most beautiful scenery in America if I would climb with him to the top of the mountain back of Camp Northfield. So in loving companionship we wandered through the meadow and up the hillside. We passed over rough stones, through unsightly briars, and through a grove of pine trees.

Halfway up the mountain, beginning already to be weary, I impatiently demanded of my friend a view of the beauty, for around us were still nothing but pine trees, briar bushes and stones. He smilingly said:

"Come up higher!"

Three-quarters of the way I climbed, and then I stopped and demanded the satisfaction of my soul in the sight of the promised beauty. But again about us lay only the tops of the pine trees, the rough stones, and the unsightly briars. Again he laughingly insisted:

"Come up higher."

We climbed up to within fifty feet of the top of the mountain. I threw off his restraining hand as I looked around, finding nothing but the tops of the pine trees, the briars and the stones. I charged him with having deceived me, of having failed to provide the beauty according to his promise. Once again he thrust his arm through mine and said:

"Come on up!"

So we climbed the last fifty feet of the way and stood breathless, quivering in every muscle and nerve, upon the top of the mountain. Then he caught me by the shoulders and faced me about and said:

"Look!"

Below us lay the Connecticut Valley. In incomparable beauty twenty-five miles it stretched to the north; twenty miles to the south; meadows and gardens, trees and blooming flowers; the silver thread of the Connecticut River winding its way down to the sea. I caught the song of the birds, the tinkling bells of the cows in the meadow, the hum of the busy bees and the fragrance of the great everywhere of God's outdoors. The beauty paid for all the struggle of the climb on the upward way. But all the beauty belonged to the end!

So, my friend, I bid you come all the way to our God. Take the last fifty feet of the climb to perfect surrender! Stop not short of absolute yielding! He waits for you there. He will fill your life and your soul with song.

IMPLICATIONS OF IMMORTALITY.

Rev. Samuel M. Shoemaker.*

If ye then be risen with Christ, seek those things which are above! Colossians 3. 1.

The characteristic note of Easter is a note of joy and of victory. The typical note of Christianity is an optimistic note. In it, the shadows which fall upon human life are seen to be surrounded by light and a background of brightness. In Buddhism, an occasional brightness is seen against a background primarily pessimistic. No other religion with enough insight to grasp the importance of the contrast and conflict between good and evil in our world, and intellectual temerity enough to attack the problem philosophically, has ever made so great a leap of faith as Christianity; has ever so effectively and unflinchingly dealt with evil as a reality; or has ever made the good to shine out so brilliantly as the foundation of things. Christianity is Good News, on its dark days and on its bright, at all seasons and all times.

And beyond any question the great foundation of the optimism of Christianity is its cardinal faith in the character of goodness and love in God. And the greatest corollary to that faith, so far as it affects us, is the belief in personal immortality. We are, most of us, if not earth-bound, terribly earth-concerned. The present, and our physical life, our responsibilities and our pleasures, are insistent. But if this belief in immortality be true, nothing except the set of our hearts and the direction of our wills matters much before we begin that greatest part of our life, after we have swung round the corner of death. It is not only the longest part of our life, but by far the freest and richest and most exciting to look forward to.

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Jesus' conception of immortality was a qualitative thing. He did not look upon it merely in terms of duration, the never-ending and—I should think,—finally extremely monotonous extension of life forever, but he saw it as a quality primarily. And its quality depended upon character and relationships. "This is eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent." That is an immortality which does not begin with death, but with faith. And the moment you begin to live with God as your center, God mirrored and understood in Christ; when you have begun to find the power and the joy and the sense of a kind of infinite capacity within you which that faith brings, then you will feel within you, perhaps for the first time, that you have discovered a sort of life which is the only life you ever discovered that is worth perpetuating forever; and because you have learned then to trust and to love God, you will believe that having created a relationship of such beauty and joy and peace he will not suddenly dash it to pieces. We could not have any moral respect for God, let alone any personal love for him, if, having led us up into fellowship with himself, he should then snuff us out like candles. Upon those two spiritual experiences, as well as upon the pervasive human desire for immortality, the Christian faith rests.

But there are some large implications in a faith in immortality. I want to speak to you about them today. I want to speak especially today to those who come to church on Easter Day, and do not come at any other time.

We are glad to have you come, and to have you find us on our great days, in a sense, at our best, at least at our happiest. You who come at Easter and Christmas hear us say the joyous and optimistic things which fill our hearts full on those days, and you are in great danger of going off saying lightly to yourselves, "We know that God loves us, for he has sent his Son to us as a little child. We know that God will care for us through eternity, for he raised up his Son to bring immortality to light." But some of you have taken an easy view of Christ, a childish and superficial and shallow view, as though you could accept all this without any return; and you wait to come back next Christmas or Easter to hear another word of assurance about God's love and your own immortality. What do you do with Christ the rest of the time? You have gotten a false idea of Christianity if you think you can trifle with Christ all the days in the year but one.

You love the music and the flowers and the children and the anthems and the thought of the beloved dead. Where is the Christ for you all the rest of the time?

Or do you say what many people say with uninvestigated ease, "Oh, I believe in the spirit of Christ, and I live out that spirit without any help from God!" If you say that you are a foolish and self-deceived person. You cannot live the Christ-life without the Christ. He said that.

I dare not stand in Christ's pulpit this Easter Day, knowing how many people like that there are in front of me, knowing how my Christ hungers for your love and loyalty and discipleship, and continue to say easy and uncostly words to you about the love of God and your immortal spirits without facing you squarely with the issue of a Christ who proposes to be taken seriously three hundred and sixty-five days in the year, and not on one day.

If immortality is the gift of God,—and so the New Testament views it,—then you owe your personal immortality to God. You are not endowed with it as you are with eyesight and instincts: it is a gift. It was Christ who brought that gift to light. Paganism knows nothing of the happy survival of free spirit, but only the restless tossing of the "shade" through fitful stages of shadowy existence. Christ made you believe in the kind of immortality you believe in and wish for. I want to ask you to face some of your obligations to Christ. There are three great things that Christ has done for the world.

Three Things Christ Has Done.

First, he made concrete a faith in a God whom it is both rational to believe in and moral to worship.

Some of you talk glibly about paganism and the religions of the East without knowing much about either. The worst of those faiths is not in what other philosophers and

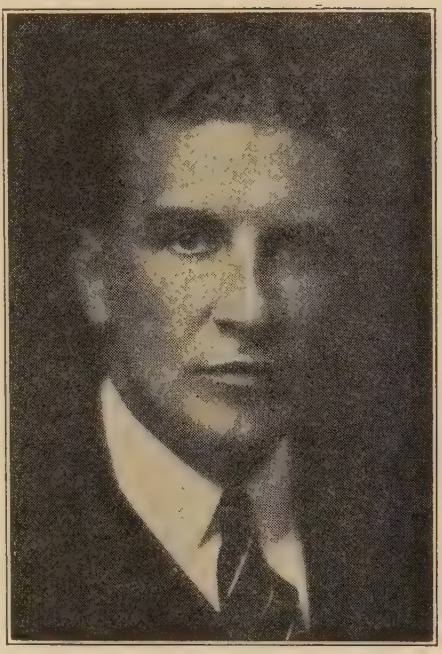
holy books say: it is in the skepticism and degradation and the sad hearts of their people. We read about Plato and Socrates, and we wish for the days of beauty and freedom that were in Greece. We do not know about the millions for whom life was a depressing and meaningless effort. Paganism is grey: it was born in the dark on a rainy day. As someone said about the religions of the East, "It is not the idols,—God forbid!—but the lethargic mind." We should all have the same kind of lethargic minds, so far as our philosophy is concerned, unless Jesus had made known upon earth, through a movement based upon faith, a God who is interested in us, who is good and righteous, whom we can without injustice to elementary decency fall down before and worship, as is possible completely of no other deity ever talked about.

Second, Jesus showed us a way of life which can be free from perplexity, depression, and all fear, and filled with calm, serenity, and hope.

I have met few deeply and unintermittently happy people in my life. I am not saying there are not many who enjoy life after a fashion: I mean the kind of happiness which is a definitely spiritual quality, and which means peace in one's inmost soul. I hear a great deal about how well somebody is doing without having Christ in their lives, but when I come to investigate I find heart-burnings, disappointments, fears, selfishness,—just what you find everywhere else. No, there is only one way of life which brings what we all want, the unbuyable sense of being right and of knowing where we are going. Was it not old Benjamin Franklin Butler who said, "I have known only three or four happy men in my life, and they were all Christians"? You who feverishly pursue your little momentary will-o'-the-wisps, your frail enthusiasms, and your unsubstantial preoccupations, how empty are some of the lives of you! You are fretful and petulant and self-willed: you need the Christ to show you a way of life as different from what you are running after as day is from night.

Third, Jesus died for you because there is evil in this world to be reckoned with.

The reason why some of you have got such a thin view of Christ is that you go



Rev. Samuel M. Shoemaker of New York.

to church on Easter but you do not go on Good Friday. You see the grain rise in fresh, new life, but you do not see the grain fall into the ground and die that it may live this new life.

And why did he die? Just because there was wickedness and pain and misery in the world, and God couldn't stand it up in high heaven, and he came down to see what he could do about it. And when he came men fought him because he wanted to change them, and at last they killed him to get him out of the way.

You who move in your smooth circles, always meeting lovely and interesting people, there are unlovely and terribly stupid people in the world! Somebody has got to love them.

You who spend your days and nights trying to live an interesting life, there are thousands of people who cannot stop to ask whether life is interesting: they are busy keeping body and soul together.

There is evil in this world, entrenched, stubborn, ingenious evil, that has got to be scotched. You've got a responsibility for it. There are miserable lives, miserable for want of the necessities of life, bread and decent shelter and clothes. There are

miserable lives, miserable with those other necessities of life, God and prayer and inward peace.

Jesus died to try to remedy that. He died to try to break open the stony hearts of some who have, that they might share with them that have not. And by that cross Jesus gave the world a whole new standard of success. Humanity has had to grant that all the old bases of success were done for,—power and wealth and position and pleasure; and that his cross has become an ensign to the peoples, the only standard we any of us believe in our hearts it is worth following.

The work of that cross is unfinished, unfinished because there are so few who will accept it for their life-principle. What are you doing to satisfy the deepest needs of men? Jesus breaking his back under a cross, and you playing bridge and gambling away your money, and cutting a swath over somebody else socially, and drawing your contractile soul into a huddle till nobody really has a place in your love but yourself! God wants to change you: and that is why you do not let God get near to you, why you do not come to his house through many a Sunday in the year. It's a queer way for an immortal soul to act. It is strange custom for you to believe quite simply that you shall spend all eternity with God, and then to spend all time here running away from him. The need and sorrow and sin of the world brought Christ to his cross. Might it not at least bring you to your knees?

I wish you could meet the risen Christ here in his house this morning in the beauty of the lilies face to face, and hear him ask you what you are doing with your lives!

Jesus did those three things for humanity: he made a loving and moral God a reality, he showed us a workable way of life, he died for us. None other ever did these things for humanity, for none other had the wisdom, the authority, or the divinity to do them. We live in a world where a loving God is taken for granted. We live in a world where the word "love" has been rescued from vile connotation by the Christ, and has become the greatest word in our language because of him. We live in a world made tenderer and kinder and happier, infinitely happier, because of what Jesus did. What about you people who are spiritual consumers, and not spiritual producers? Some of you do not pull your weight in the boat. You want to enjoy all the privileges of Christ, you come to his house when you are married, you bring your dead here for Christian burial, and you expect Christ to treat you as though you were always faithful. I say you are making use of the Lord Jesus Christ without lifting a hand in his cause. It has been laid heavily upon my heart to say to you this morning, on his resurrection day, that the only way you can be risen with Christ is to seek those things which are above NOW, and not evade them all until your life is at an end.

How We Should Live.

That is the great implication of immortality, that we should live as redeemed and eternal spirits. If what I have said to you seems harsh, and if you wanted a message of comfort and abounding hope this morning, let me tell you quite plainly that I am as anxious as you are that you should have all the fulness of Christ's joy! I wake up on Easter morning with an unconquerable gladness in my own heart. I want to shout through the day, "Christ is risen!" I think that the joy of Christian people in this holy and glorious day is perhaps the dearest possession humanity has. The strangely beautiful Gospel records of the risen Christ, the meaning of these flowers, our hope for our beloved and immortal dead, these infectious hymns, the tide of overwhelming joy which comes,—I know it myself, and I want you to know it. But some of you do not know it, do not find that thrilling joy, and do not rejoice with believing in that wonderful Christ. The reason you find so little of the joy is that you pay so little of the price of joy. You cannot ride in upon the joy of these festival days unless you have been walking all the days with the Master in a humble and obedient and surrendered life. You literally will not recognize the risen Christ this Easter Day unless you have seen him before. That is why I ask you seriously to look to your obligations to him. I do not say these things to take away from your joy,—God forbid! I say them because I believe that in a deeper consecration and a more radical

discipleship than most people who call themselves Christians know anything about, lies the only foundation for a joy which is not merely the infection of the joy of other people on days like this. I stand here in the name of my Master today to say something for him to some whom he does not have many chances to touch. He is not a Christmas and an Easter Christ, but a year-round Christ, who wants your love and personal allegiance to be dependent upon something more than the atmosphere of a great Christian season of the year. I believe that it is ungrateful to live in a world so unbelievably gladdened and relieved by his coming into it as our world has been, and then never acknowledge our debt except when it catches our fancy. There are more things that he is trying to do in this world, and he wants men and women who will not only approve but help. I believe that it is quite impossible that you should ever have caught even a glimpse of the Christ in the radiance of his resurrection, and then have gone out to forget him through the year.

For in all the glory of this Easter morning the living Christ is still at work, still redeeming unbelieving and sinful people, still asking his old, insistent question, "What think ye of Christ?"; leaving us with the old, unanswered question of Pilate, "What, then, shall I do with Jesus which is called Christ?" That Christ is asking of us all today nothing less and nothing else than our whole heart's concentration and surrender. He has asked it many a time before. He asks it every time he meets you. The years are running on. Some of you who have never finally made up your minds about him will not be here another Easter. God grant to you and to us all, on this day of his victory and his triumph over all that man could do to him, over sin and death itself, to say to him what Thomas said, not with our lips but with our lives:

"My Lord and my God!"

THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—VI.*

Rev. James Moffatt, D. D.

You will recall the point that we have reached in these addresses. We saw in the last lecture the material and outline of St. Paul's teaching upon Christian love, that God's love for man is associated in St. Paul's thought with his view of the redemptive grace of God, and that God's love for man comes out prominently as protecting love. We also saw that with regard to man's love for God St. Paul follows the line of Jesus, and prefers to speak about faith rather than love to God, man's faith being, according to St. Paul, deeper and more normal than the particular conception of love. "I live by faith in the Son of God, who loved me and gave himself for me."

Then we saw that the largest section of St. Paul is the section dealing with the mutual love of Christians. At the end of the last lecture I began to speak about the material which is so richly scattered through the Pauline epistles upon the mutual love of members in the Christian community.

The first point we came across in regard to this love was the stress laid by the apostle upon the reality of Christian love, "Let your love be without dissimulation," and the insistence throughout the epistles upon the need for sincerity and genuineness in dealing with one another.

Today we pass on to notice some other points in the same conception of mutual love.

The first point to notice is that in the Epistle to the Ephesians,—and in that epistle alone of the Pauline collection,—our love to one another is connected with God's love to us.

For example, speaking about the church, in the 5th chapter of Ephesians Paul begins:

"Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor!"

That is, the sons and daughters of God are to reproduce the character of God, and the stamp and pattern of their love to one another is the love of Christ, with all its

*Northfield General Conference, 1926. To ministers. Not revised by Dr. Moffatt.

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self-sacrifice and pardoning grace. The duty of mutual forgiveness is based upon the forgiveness of God, just as in the parable of the unmerciful servant in the Gospels, where Jesus deduced the duty of brotherly pardon for one another from the fact that God has pardoned and forgiven the debts of Christians.

Again, in that same epistle we have later in the chapter the connection of the love between husband and wife and the love of Christ. "Husbands, love your wives, even as Christ has loved the church and gave himself for it!" That is, the love of husbands and wives,—and this is the only place in the New Testament where love is used in this connection,—is to be inspired by the love of Christ. It is to be a self-sacrificing love, a love with moral ends in view, not simply gratification, but moral discipline and training, and a love which is essentially unselfish in its ends.

That, says St. Paul, is a great mystery. He was speaking concerning Christ and the church, which, by the way, is an excellent text if any of you want a sermon upon the church: "I speak concerning Christ and the church." There are many sermons that speak about Christ, but they do not speak about the church. There are many sermons about the church, but they do not speak about Christ much. "I speak concerning Christ and the church." You cannot speak wisely and fully about Christ unless you speak about the church and Christ, and first, the person and the work of Christ, explaining and justifying the relationship of men in the Christian church.

It has been more than once pointed out that wherever Paul appeals to the example of Christ it is always in connection with the gentleness and self-sacrifice of our Lord. The feature that impressed St. Paul most in the character of Jesus was his unselfishness. The self-renouncing love of Christ is over and again stressed by St. Paul. That appears to have been to him the feature that required most to be set before the churches. In Philippians 2, for example, in 1 Corinthians 10, and Romans 15.

Paul and the Golden Rule.

That brings us to the next point, namely, The apostle's version of the Golden Rule. Jesus laid down in the Gospels the Golden Rule, "Whatsoever ye would wish others should do to you, do the same to them!" That appears in St. Paul in a version of his own twice over.

It is rather interesting that the only two apostles who refer to this are Paul and James, the extreme positions of Christian theology. James, we shall see, refers to it in his 2nd chapter.

Paul refers to it twice, in Romans and Galatians. The version of the Golden Rule in Galatians 5. 14 is:

"For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself!"

Again in Romans 13. 8-10 the same principle is reiterated:

"Be in debt to no man, owe no man anything, except to love one another!"

A magnificent paradox! Never be in debt to a person, except the debt of love, which, of course, can never be paid fully. "Owe no man anything except the debt of love," because, says Paul, "he who loves his fellow man has fulfilled the law."

Now, it is interesting to notice that in both passages Paul only quotes, "Love your neighbor." He never mentions loving God. He did not require to in that connection. Nor does he speak about loving your enemy.

When Paul comes to speak about what Jesus meant by the love of enemies, he does it in the form of forgiveness. Over and again he pleads with members of the church to be patient with one another, forgiving, and that is his version of loving one's enemies. It is the outcome of loving one's neighbor. So that Paul's version of the Golden Rule, as applied in his own ethic, stresses love to one's neighbor and leaves out love to one's enemies, which is otherwise put. Paul found in the churches what most of us find in the Christian communities, that sometimes people seem to be never so irreligious as when they are members of a religious community. A religious community seems to bring out all the worst elements in human nature, sometimes,—pettiness, malice, censoriousness.

It is against that that Paul stresses over and over again the fact that the duty of love, mutual love, depends upon the inspiration of the Spirit. The duty of loving one's neighbor is not put as a command, but as the outcome of the position and experience

of the spirit of Christ, the spirit of Christ being the spirit of self-sacrifice. According to Paul, the spirit of Christ, working in the community, which is its first sphere, produces or ought to produce in members the same qualities of forbearance, kindness and charity, the outcome of the Spirit. For example, in Romans 15. 30 Paul says:

"Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints."

He asks the forbearance of the church on account of the love inspired by the Spirit. These Roman Christians did not know Paul, except by reputation. He had never seen them, but they were bound together in the same Spirit, and the Spirit, Paul claims, must produce in them the spirit of prayer which Paul requires for his work.

Love and Intercession.

That connection of the Spirit producing love, and love producing prayer, is extremely vital in the epistles. Paul figured that he could not go through this difficult world that he was facing unless he was supported by the prayer of his fellow Christians.

Men and women, when we are meeting difficulties in life, when we are carrying through some hard bit of work, when we get through it we congratulate ourselves upon our powers and capacities. We may even thank God for helping us to get through it, but, remember, there is a deeper reason for thanking God. You and I, when we face temptation, when we do our work, are all being prayed for. There are men and women who are praying for us, and the prayers being offered for us enter into our life and reinforce us. We are all prayed for by others who perhaps have never seen us, and their prayers are part of a great mutual bond of the Holy Spirit in the church which, Sunday by Sunday, inspires the Christian people to pray for all sorts and conditions of men.

The love of the Spirit, therefore, produces or ought to produce the spirit of intercession, and with regard to ministers, especially young ministers in their first churches, there are few pieces of ministerial work so needful as the prayers of intercession.

Those of you who have no liturgy ought to be careful about the intercessory prayers. I have been told by laymen that there is nothing they miss more in young ministers than the right prayer of intercession. I suppose it is because, when we begin, we do not realize that. We think that the service means a careful sermon or an eloquent discourse. That is all right in its way. But the power of Christian worship depends largely, for many people, upon your capacity to understand their varied needs, and needs for intercession.

I would commend, especially to younger ministers, that they be careful week by week to prepare for their prayers of intercession. That is often what is lacking in non-liturgical services.

Prayer is made definite, often, by understanding the needs of people. We ought not to be ashamed to mention them definitely in prayer. If you are praying for a person, pray for him by name! In many congregations, before the intercessory prayer, the minister mentions by name the people who need the prayers that morning. Somebody has been bereaved. There is nothing more exasperating than in a great congregation to hear the minister praying for "Thy servant, who today has been bereaved of a beloved member of the family." Of course you are thinking, "Who is that? Who is ill today? What has happened?" That ruins the spirit of prayer.

In prayer you must be definite. Paul says, "I pray you by the love of the Spirit, strive together in your prayers to God for me, that I may have this, that I may be kept from that." The vitalizing spirit of prayer is to be perfectly definite and informal.

In 2 Corinthians 6. 6 Paul is speaking about the apostolic experience. He says:

"By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned."

Do you see the connection? By love that is not put on, by love that is perfectly genuine, that is the first word after the word of the Spirit. And again, in Galatians 5. 22, he says, "The fruit of the Spirit is love." That is, love for one another.

Wherever the Spirit of Christ is in the church there ought to be this outcome.

What Paul wants is the fruit of the Spirit. The fruit of the Spirit is love. There must be some visible outcome that can be touched and tasted and enjoyed and handled by those who have the right. Over and again this comes forth in Paul's epistles, the connection of the Spirit with love. We need not go over the other passages. Here is the point: that love for Paul is inspired by this divine Spirit of Christ.

(To be continued.)

Rev. Arthur J. Smith, the Y secretary who gave Billy Sunday his first chance to make a religious address, many years general secretary of the Evangelistic Committee of New York City and more recently evangelist, is back in this field again. During February he was in meetings in Lewiston, Maine, and in Warren, Pa., during March.

Dr. Smith makes his home at Kew Gardens, L. I., a suburb in New York City.

Dr. G. Campbell Morgan's engagements for April and May include weekends in Chicago every week. Weekday engagements are announced in Evansville and South Bend, Ind., Cleveland and Columbus, O., St. Louis and Kansas City, Mo.

In Coming Months.

Soiled Feet in the Master's Hands, Dr. J. C. Massee. (May)
The Christian Conception of God. Dr. Henry Sloane Coffin. (May)
Ephesians (cont.). Miss Grace H. Hamilton.
Doctrine of Love (cont.). Dr. James Moffatt.
Ye Shall Receive Power. Dr. James I. Vance. (June)
He That is Spiritual. Dr. Coffin. (June)
Praying in the Spirit. Dr. Edgar Whitaker Work. (June)
Help from Beyond the Hills. Rev. George A. Buttrick. (June)
A Patriotic Person. Dr. John Gardner. (July)
Living an Imperial Life. Dr. Albert W. Beaven. (July)
How to Make the Glorious Gospel Effective. Dr. Avery A. Shaw. (July)
Philippians. Mrs. Henry C. Montgomery. (July)
Missions in the Mind of Christ. Prof. A. T. Robertson. (July)
The Shepherd Psalm. Rev. Melvin E. Trotter. (August)
The Last Step. Dr. J. C. Massee. (August)
The Westward Movement of Christianity. Dr. Harris E. Kirk. (August)
Other addresses by Mr. Buttrick, Dr. Vance, Dr. Moffatt, and others as space permits.

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Dear Sir and Brother,

. . . . I must tell you again of all the interest I find in the monthly reading of your so excellent review. Because of its character, clearly evangelical and positive, its clarity and the richness of its sermons, the **Record** is my principal homiletic source. Scarcely a week passes that I do not consult it in preparation for my services. All the other news and information which your **Record** contains are precious to me, and often inspire my activity.

Our churches are awaking. . . . . What appears most assuring to me is that more and more their action finds its source in reunions for prayer. . . . .

(Signed) L. Marchand.

Trial Subscriptions.

We beg to offer four numbers of the **Record,** April to July inclusive, as a trial subscription for the reduced price of 50 cents. Give your friends the **Record** habit!

We always welcome the names and addresses of friends who might subscribe for this magazine if they saw a sample copy. Thank you!

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Of Unique Value.

Bible Lands Today, by William T. Ellis. D. Appleton and Co., New York. 460 pages, with map and numerous illustrations. $3.

Dr. Ellis, who is a journalist, has written a book which, in a popular sense, deserves a place alongside George Adam Smith's "Historical Geography of the Holy Land." He conceived a new idea,—to make a business of a tour of the whole extent of Bible lands. He carried out this idea pretty fully, and gives a newsy and absorbing account of his extended trip in this volume, with some interpretation of historical and spiritual values and of current political portentousness.

"It seems incredible," he says, "that nobody has ever before sought to master in one consecutive journey all the far-flung lands of the Scripture." Nor, indeed, has any one man ever sought to do it in many trips.

Beginning with Italy, Dr. Ellis went next to Greece, then Asia Minor and Palestine. He crossed over into Trans-Jordan, then penetrated the Sinai Peninsula. Crossing to the Sudan and Egypt, he next visited Syria and Arabia, Mesopotamia and Persia. A comprehensive tour, covering, it is seen, the world of the Old and New Testaments: a section that is seething today with new political life based on ancient racial traditions and characteristics.

There is little of the guidebook about this volume. Dr. Ellis' journalistic ability has enabled him to pass swiftly over hackneyed travel information and to elaborate on new material and its meaning. He missed nothing. Nearly every chapter contains a scoop. There is much food for professional scholars to digest. Without doubt Dr. Ellis has set an example that many an archeologist and Bible scholar will follow in the coming years. He evidently had plenty of time for serious meditation, as he always has large views of his particular subject, giving good perspective and well thought out interpretations.

Unique matters of thrilling and sometimes spectacular interest are his claim to finding the real Kadesh-barnea in mid-Sinai; his visits to the forgotten city of Esbeita, Hierapolis in Central Turkey, Jerash in Trans-Jordan; a description of the finding of the Galilee prehistoric skull, of the noble work of Miss Cushman at Konia during the war, of the surrender of Jerusalem by the mayor, of the British cemetery on the Mount of Olives with its 2516 graves and an inscription containing the names of 150 missing men.

Some of the outstanding impressions made upon the author were the flesh-and-bloodness of Bible personalities, the vastness and variety of the Bible lands, their interrelation with all ancient history, their ripe and advanced ancient civilizations, the cosmopolitan consciousness of the Bible. No Christians are found today in Asia Minor, with a few foreign exceptions! Dr. Ellis believes a revival of religion would follow upon a better knowledge of the Bible lands as they endorse and illuminate the Bible.

A word about the illustrations, some 70 in number, reproduced from photos, many of which are exclusive and taken by Dr. Ellis. Every one of them adds its bit of interest and information.

No student of the Bible, or of current life and politics in the teeming diversified area from Italy to Persia, will be disappointed in reading this book and keeping it for constant reference.

Crucifixion in Our Street (The), by George Stewart. George H. Doran Co., New York. 170 pages. $1.35 net.

The title implies that here the meaning of the cross is set forth in today's heroism and sacrifice and in the language of the day.

There are 12 textual sermons, which are not hackneyed in their subdivisions, and which are notably different in the illustrations used, drawn mostly from current life or recent history and literature. The author is one of the able younger men in the Presbyterian church.

Lenten Sermons: Mountain Peaks of Trial and Suffering in the Forty Days of Our Lord's Life Prior to His Resurrection, by Walter B. Greenway. Harvey M. Shelley, 5513 Larchwood Avenue, Philadelphia. 151 pages. $1.50 net.

Nineteen vigorous textual sermons in four groups entitled The Compass of the Cross, The Royal Redeemer, The Suffering Saviour, and The Seven Words from the Cross.

Dr. Greenway is advertised as a successful Presbyterian minister in Philadelphia, with

a definite evangelical message that gets results.

Redemption: An Anthology of the Christ, by George Stewart. George H. Doran Co., New York. 328 pages. $3.

From Latin hymnwriters, Saxon and English poets, and the poets of the World War the anthologist has culled the best of reverential verse bearing on the theme of the cross. The collection has rich treasures for pulpit service.

The depth of spiritual feeling expressed by the age-long succession of writers on this theme gives the reader a strong sense of the continuity of Christian devotion and communion.—F. L. D.

Watching the Cross, by J. D. Jones. George H. Doran Co., New York. 320 pages. $2 net.

Dr. Jones, well known to **Record** readers, gathers 14 textual expository sermons into this volume. The book title is that of one of the sermons. Three addresses on "Pilate's Three Questions," given at Northfield a couple of years ago and published in this magazine, are included.

Dr. Jones is always clear and forceful, easy to listen to and to read, and carrying conviction by his evident thoughtfulness and sincerity.

Devotional.

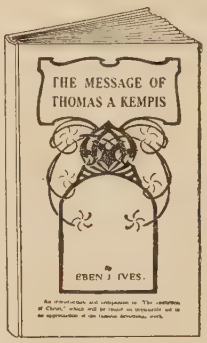
Acts of Devotion. Macmillan Co., New York. 117 pages. 60 cents.

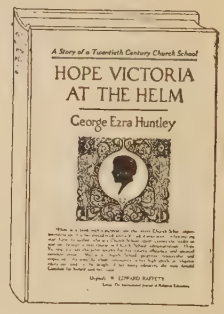
An American edition of a booklet of devotions which reached us from England a year or two ago, published apparently by the Society for the Propagation of Christian Knowledge for use by Anglicans. Many of the choice prayers that have appeared in our columns from month to month are from this booklet.

Next to its deeply spiritual tone its notable value lies in the variety of its supplications for up-to-date needs, all phrased in diction of great beauty. Its wide range of appeal covers the aspirations of the younger generation. There are prayers "For Soldiers, Sailors, and Airmen," "For Industrial Leaders," and for many objects suggested by current social and international consciousness. It is a rare volume.

In Time of Sorrow: A Book of Consolation, by Charles Lewis Slattery. Macmillan Co., New York. 161 pages. $1.50.

Bishop Slattery here says to the reader what he has been saying to men and women face to face during his ministry to sorrowing hearts. There are 12 chapters, whose themes are intimated by the titles "Submission to the Inevitable," "Possible Uses of Separation," "Power through Sorrow to Help Others," while other chapters open up aspects of immortality and of God's love. Bible truth is the basis of comfort throughout, and there are many illuminating personal experiences.





Message of Thomas à Kempis (The), by Eben J. Ives. Fleming H. Revell Co., New York. 104 pages. 75 cents.

The text of the "Imitation" does not appear in this book, which is rather a companion and introductory study intended to aid the reader to a better grasp of the "Imitation."

The author explains what is meant by "imitation," and discusses the elements of à Kempis' message,—mysticism, grace, solitude, etc. There are also chapters devoted to literary and critical analysis, and the problem of authorship. Some criticisms, just and unjust, are dealt with, but the permanent value of the message is maintained.

Evidently the author has meditated and studied much upon his subject, and he leads his reader to a higher appreciation of the "Imitation."

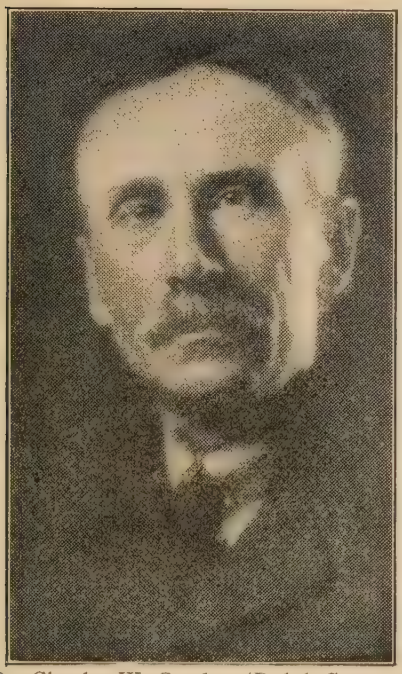
Touch of God (The), and Other Devotional Studies, by E. Herman. George H. Doran Co., New York. 252 pages. $2 net.

Dr. James Black of Edinburgh contributes a six-page Appreciation to this volume, which shows how highly Mrs. Herman's essays are esteemed by the best minds in Britain for their spirituality and mystical reality. Here are 30 chapters that appeared first in a religious weekly, so their value has been tested.

Of Literary Interest.

Friendly Four (The), and Other Stories, by Ralph Connor. George Doran Co., New York. 275 pages. $1.75.

Dr. Charles W. Gordon opens up a new vein for him in this collection of seven stories from the Bible retold in his own words and with liberal exercise of his imagination. His point of view is that if we knew the setting—the historical, physical, psychological and spiritual environment,—of the incidents and epigrams of our Lord related so briefly in the Gospels, he would be more real to us as a man, yet unique in all his divine beauty and perfection.



Dr. Charles W. Gordon (Ralph Connor).

"The Friendly Four" are those who brought their paralytic friend to Christ. Other incidents embroidered in Dr. Gordon's lucid literary style are the leper cleansed, the "Making of Harvesters" of the disciples, the refusal of the rich young ruler ("The Leaderless Man"), the call of Zaccheus ("Life's Greatest Day"), "God and Good Manners" (Luke 14), Mary and Martha, and the alabaster box incident.

The stories run from 20 to 40 pages each. In some cases there is a little sermonizing, and in every case there is a broad approach to the incident as found in the Bible narrative.

Persistence of Spiritual Ideals in English Letters (The), by Henry Nelson Snyder. Cokesbury Press, Nashville, Tenn. 151 pages. $1.50.

Literature, says President Snyder of Wofford College, Spartanburg, S. C., is the supreme method by which the human spirit expresses its life, its aspirations, its ideals, its understanding of the meaning and wonder of things. Even before man learned to write he accumulated a body of songs that became the heritage of the race to which he belonged. As literature became more formal it was deeply concerned with moral and religious conceptions of life,—duty, loyalty, honor, courage, sacrifice. This was especially true of the English-speaking race, whose moral seriousness and spiritual idealism, saturated with the spirit and standards of the Bible, persist throughout its literature.

With this controlling idea President Snyder starts "at the head of the stream" with "Beowulf," and works downstream to Carlyle, Browning, Tennyson, Ruskin (who died 1900). A closing paragraph laments the eclipse since then, which the author pictures as the ugly mud flats which the ebb tide leaves exposed for a time.

The author has a thorough grasp of his subject, and writes with a facile pen. You feel that you are reading something forged out of his own thought, not just secondhand stuff.

The matter constituted the Fondren Lectures for 1926 delivered before the School of Theology at Southern Methodist University, Dallas, Texas.

Pilgrim Ship (The), by Katharine Lee Bates. Womans Press, New York. 215 pages.

A tastily made up book of verse by one whose poetic gift is unquestioned. Those who know her only by "America the Beautiful" and fugitive pieces in the magazines will be glad to have this larger offering in one book, which reprints some earlier work now out of print.

There is a strong religious strain in almost all the poems. "Christmas Greetings" include 15 selections, usually short. "Shining Footsteps" embrace some 30 pieces descriptive of localities or incidents in the life of Christ. "Travels in Palestine," 21 selections, are permeated by the spirit of the

First View of the Holy Land.

Faint in the pearly dawn, a silver line
It gleamed upon the sea. Our hearts were there
Before our vision, your dear heart and mine,
And every face about us was a prayer.

"Glimpses of Egypt" are 14 in number. A play of Assyria, seven hundred years before Christ, "The Healing of Tobit," 60 pages, concludes the contents with a drama that introduces certain Jewish families in exile in Nineveh and Ecbatana.

Stories New and Stories True, and How to Tell Them, by Bertha Baldwin Tralle. Fleming H. Revell Co., New York. 172 pages. $1.50.

Twenty-four original stories, graded for children from 4 to 11 years old. Some of them are nature stories, the others are based upon conduct at home and at school and at play. In all of them there is action and dialogue between children and their parents or teachers, without a dull line or an unlikely happening. Each enforces a truth or a lesson affecting life and conduct.

The author is a trained story-teller. This collection proves it.

Vital Messages in Modern Books, by Ward Adair. George H. Doran Co., New York. 172 pages. $1.75.

The author is a Y secretary who presented

these studies of certain modern books as the basis of a winter's work with a group of a hundred busy men in New York. The idea was to get the dynamic message of each book, the compelling truth that makes an indelible impression upon the reader's mind and conscience.

Sixteen books or poems are discussed. Wordsworth's "Ode on Immortality," George Eliot's "Romola" (the peril of adjusting the conscience), Bryant's "Forest Hymn" (through nature to God), down to Hutchinson's "One Increasing Purpose" (divine government in human lives) and Masefield's "Everlasting Mercy" (the fact of conversion) indicate the scope and character of the contents. Each book is analyzed, with comments upon its vital message.

Science and Religion.

Reality: A New Correlation of Science and Religion, by Burnett Hillman Streeter. Macmillan Co., New York. 350 pages. $2.50.

The author of this book is an Oxford man of high repute as a scholar, and with a large amount of intellectual history in the facing and fighting of doubts. A fellow of Queen's College and a canon in the Church of England, he has nevertheless not accepted a conventional faith at secondhand, but has ventured to interrogate the universe. This book gives the matured results of his reflections after thirty years of study and of work.

He has dealt with living questions in a frank and fearless way, and has concluded that the only standard for men who would know the worth of life is the cross of Jesus. The answer to the riddle of life is afforded by a religion which has the quality of vision and power,—a viewing of truth, and a force to overcome.

This is a full book, and touches upon many special questions, as materialism, force, cause and effect, the problem of evil, biological science, creative strife, et cetera. The character of Christ is recognized as a perfect embodiment in concrete experience of the ideal principle of creative love. An interesting chapter deals with "Religion and the New Psychology."

Canon Streeter has addressed his book not merely to philosophers, but also to men of ordinary intelligence who seek a faith that will prove to be a real force in their lives. The style is clear, the type readily read, and the whole discussion wholesome and inspiring.—C. A. S. D.

Science, Christianity and Youth, by George Preston Mains. George H. Doran Co., New York. 146 pages. $1.50.

If the present generation of youth is not aware of itself to the point of that offensive self-consciousness which many seem to perceive in its attitude, it is not for any lack of effort on the part of older people. This book is one more contribution to such effect.

It consists of three essays on the subjects indicated by its title.

While the "Evolutionary Philosophy" is accepted as "basic," i.e., as "God's method in nature," yet the author is at pains to correct certain popular misconceptions about evolution, and his final position is made clear in the most impressive of the essays, the second one, in which Christianity is declared to be "cosmic." And, in the author's own words, "to Christianity must be assigned an all-controlling centrality in God's diagram for the human world."

The final chapter is a contribution to the discussion of the question as to the character of the present generation of young people, a controversy which seems destined to be prolonged far beyond the possible lifetime of its subject. Its conclusion is optimistic.—W. O. S.

The Church.

Catholic Church and Its Reactions With Science (The), by Bertram C. A. Windle. Macmillan Co., New York. 152 pages. $1.

The literary activity of Roman Catholics is at present quite manifest in various books, which, avoiding sharp controversy and dispensing with an arrogant tone toward Protestants, seek common ground for certain essential postulates of faith, and strive to win non-Catholics, if not to an acceptance of Romanism, to a fair and impartial attitude toward Romanist doctrine and policy. While we could wish that Roman Catholics would more cordially and frequently admit that something good may exist outside their own communion, we may agree that no benefit can accrue to anyone by mutual misunderstandings and misrepresentations of views.

This book is one of the Calvert series of modest volumes edited by the brilliant though not always discriminating Hilaire Belloc. It is written by a professor in St. Michael's College of the University of Toronto, who has had a thorough scientific training, and is a physician by profession.

The strongest part of his book is perhaps the chapter in which he treats of the fact that there are other things and criteria besides science. He quotes Sir Michael Foster as saying that science can never touch "that dream with which our little life is rounded," and also Huxley's faith in consciousness as being neither matter nor force. The preposterous claims that science as such (that is, facts about "nature,") can interpret the meaning of human life, or deal with the ultimates of experience, are stoutly resisted.

Dr. Windle devotes a good deal of his book to showing as he thinks that the

charges that the Roman church is unfriendly to scientific research are baseless, indeed, that church, in pre-Reformation times (and since), has furnished many great scientists to the world,—who possibly, we may add, would have been as great if they had not been of that particular faith.

The basic distinction made by Dr. Windle is between matters of faith (or ex cathedra interpretation of the church tradition,) and the variable findings of philosophy and science. On the former there is no give in Romanism; on the latter liberty is allowed.

A chapter is added on "Some Remarkable Occurrences Inexplicable by Science,"—alleged miracles at Lourdes, for example. It may be admitted that no man can disprove the possibility of miracles in this age (and certainly "science" does not know enough to do it), but the evidence here advanced, which is rather of the ipse dixit type, will not be convincing to many.—C. A. S. D.

Catholic Church and Philosophy (The), by Vincent McNabb. Macmillan Co., New York. 124 pages. $1.

The Calvert Series of apologetic books dealing with the attitudes of Roman Catholicism would hardly be complete without a discussion of philosophy and "the" church, as Romanists consider it. This book by an intelligent priest assumes the fact (which some Protestants also have deplored,) that there is at present a large amount of philosophical ignorance. Men are imposed on by the crude dogmatisms of various physical scientists, who are indeed specialists in some one or two lines, but who know as much of metaphysics as a cow does of algebra. Father McNabb contends, not without good reason, that the followers of Jesus of Nazareth owe much to Socrates, Plato and Aristotle, of whom the greatest, many of us think, was Plato. The book is a glorification in large part of St. Thomas Aquinas, who certainly was a subtle wit and an able metaphysical gymnast, and whose influence in philosophy has on the whole been good.

The discussion takes the form of disquisitions on the Mediæval Church and Philosophy, and The Modern Church and Philosophy. Of course the modernism is not marked.

An interesting book, in which many things are well said and acutely argued.—C. A. S. D.

New Man and the Divine Society (The), by Richard Roberts. Macmillan Co., New York. 217 pages. $2.

The Southworth Lectures, delivered last April to the Theological School of Harvard University.

By the "Divine Society" Dr. Roberts means the Christian church. He approaches the whole subject of religion as a part of biology. We used to approach the founding of the Christian church from the standpoint of the Old Testament, even going back to man created in the image of God. Dr. Roberts goes back to the cave men and the stone age. The effect is somewhat confusing as a background to the relations of the church to the Roman Empire in the ignoring of the centuries of Jewish history that led up to the forming of the "Divine Society." Nor does his method commend itself in that what we actually know of the cave men is meager. We know "they drew some remarkable pictures on the walls," but much more that we don't know is taken as of more value than records and traditions that go back to the beginnings of human history.

The lecture on "The Great Misadventure" is a fine treatment of the causes of the failure of the church in the Middle Ages. The last lecture, "The Church in the World," is an attempt to discover the true mission of the church. It is finely written, scholarly, with strong religious motive. Dr. Roberts wants "goodness released from the bondage of precise rule and prescription, and become creative, crossing a country in which there are as yet no roads." He wants the preacher released from being "the maid of all work for the community." He would emphasize anew the prophetic office. "We must forsake trodden paths that have lost their vitality and resiliency, and learn anew the neglected practice of faith and love in prayer and fellowship."—S. C. H.

My Idea of God, edited by Joseph Fort Newton. Little Brown and Co., Boston. 286 pages. $2.50.

A symposium of the faith of 18 modern religious leaders. Dr. Newton shows the scope of his friendship as well as his catholicity of faith in his choice of those who here tell us their ideas of God. In his foreword Dr. Newton says, "Only God is permanently interesting. . . . . Beyond him human thought cannot go, short of him cannot rest." In these pages we have the words of a Jew, Roman Catholic, Christian Scientist, Ethical Culturist, Swedenborgian, Unitarian, and layman, as well as representatives of the socalled orthodox churches.

The result is not a hodge-podge, but a witness to the common needs of the human heart, the common strivings after the truth and the more or less satisfactory results that have been obtained in the search. Some of the chapters are a bit scholastic. Here and there is one in which may be traced a touch of pugnacity, but on the whole we have a clear and valuable record of different phases and points of view through all of which we can trace the scarlet thread.

Of all of these papers we like best that by Horace James Bridges, of the Ethical Culture Society of Chicago. We like it not because it is the most satisfactory, but because it is the most human, and therefore,

we venture to add, the most interesting. He has gone a long way from that day in his boyhood when in a little dingy backyard of a London suburb he saw the sunset that first gave him faith.

As we read over these various papers by men of such various creeds we wonder if the dream of the World's Conference on Faith and Order is altogether a dream: for if these men of various faiths can so come together between the covers of a book, why cannot they get together in the worship and service of God under a common roof?—H. P.

Annual Report of the American Marathi Mission, India, 1926.
The Marathi mission of the A. B. C. F. M. was founded 112 years ago near Bombay, on the west side of India. During 1926 outstanding events were the visit of the American Board deputation headed by Dr. Rockwell H. Potter of Hartford, and of Dr. and Mrs. Charles E. Jefferson of New York.

Steady advance along all lines of work is reported. "The Situation in India" has a three-page careful write-up. Many illustrations add vividness to the report.

Presbyterian Handbook 1927. Presbyterian Board of Christian Education, Philadelphia. 128 pages. 10 cents.
Contains facts respecting the creed, history and work of the Presbyterian church in the U. S. A., together with much useful information of current value, such as Presbyterian statistics, the International S. S. lessons, C. E. topics, etc.

AMONG NEW BOOKS.

American Agricultural Villages, by Edmund deS. Brunner, Gwendolyn S. Hughes and Marjorie Patten. George H. Doran Co., New York. 326 pages. $3.50 net.
Basis of Christian Faith (The), by Floyd E. Hamilton. Doran. 335 pages. $2.25 net.
Beginner's Grammar of the Hebrew in the Old Testament (A), by Kyle M. Yates. Doran. 158 pages. $2.50 net.
Can the Churches Unite? Century Co., New York. 230 pages. $1.25.
Changing Backgrounds in Religion and Ethics, by H. Wildon Carr. Macmillan. 224 pages. $2.
City of Perfection (The), by Thomas L. Masson. Century. 406 pages. $2.50.
Days of the Son of Man, by W. Mackintosh Mackay. Doran. 287 pages. $2 net.
Eloquence of Christian Experience, by Raymond Calkins. Macmillan. 232 pages. $2.
Everyday Prayers. Doran. 112 pages. $1.25 net.
Flag that Flies Highest of All (The), by Margaret M. Clemens. Judson Press, Philadelphia. 38 pages.
Gospel Messages for Boys and Girls, by J. H. Boon. Christian Alliance Publishing Co., New York. 115 pages. $1.
Gum Leaves, by Alexander Crow. Doran. 159 pages. $2 net.
His Mother, by Alice W. Darton. Macmillan. 275 pages. $2.25.
Humanism of Jesus (The), by Robert H. W. Shepherd. Doran. 212 pages. $2 net.
Life, Character, and Influence of Desiderius Erasmus of Rotterdam, 2 Volumes, by John Joseph Mangan. Macmillan. 404 and 427 pages, illustrated. $10.
Love of God (The), by T. H. Darlow. Doran. 274 pages. $1.75 net.
Man and Message, by John Humpstone. Judson Press. 245 pages. $1.50.
Modernism by J. M. Stanfield. Christian Alliance Publishing Co. 217 pages. $1.50.
Modern Plea for Christianity, by Louis de Launay. Macmillan. 270 pages. $2.25.
Music Manual, compiled and edited by Lucy Caroline Main. Judson Press. 271 pages. $1.75.
Names of Jesus. by Walter Kurnwood. United Lutheran Publication House, Philadelphia. 132 pages. $1.
Psychology of Saving Faith (The), by S. Miles Robinson. Christian Alliance Publishing Society. 163 pages. $1.50.
Real Jesus (The), and other Sermons, by James Allan Francis. Judson Press. 131 pages. $1.25.
Reason and Evolution, by George A. Zellers. Winston. 188 pages.
Story of Jesus (The), by Benjamin W. Bacon. Century. 326 pages. $2.50.
Strategies of Grace (The), by Thomas Yates. Doran. 301 pages. $2 net.
Systematic Theology, by Wilhelm Herrmann. Macmillan. 152 pages. $1.50.
Teaching in the Church School, by Seldon L. Roberts. Judson Press. 148 pages.
Ten Spiritual Ships, by L. R. Scarborough. Doran. 135 pages. $1.50 net.
Truth of Faith, by John W. Haas. United Lutheran Publishing House. 160 pages. $1.00.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

THE LIFE AND LETTERS OF PETER.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

Aim: To discover, through a study of his life and letters, the contribution of Peter to Christian belief about Jesus, and how this belief should influence our lives.

April 3. Peter Becomes A Disciple.

Mark 1. 14-18, 29-31.

Peter, next to our Lord himself and Paul, is the most prominent person in the New Testament. His temperament and perhaps his age seem to have made him leader and spokesman of the disciples who accompanied our Lord, and in the early years of the church he also stood first in leadership. He appears personally in history for the last time in Acts 15.

Peter's first contact with our Lord was in John 1. 41, 42. Brother Andrew, who was a disciple of John the Baptist, told him he had found Messiah in the person of Jesus of Nazareth, and he brought Simon to Jesus, who prophetically gave him the new name Cephas = Peter = Rock, or Stone.

Scene 1: At the shore, 14-18.

A year or so later, scholars think, when our Lord had closed his early ministry in Judea and returned to Galilee, he was ready

to gather around him a group or school of men who should learn his teachings and methods, and (as we know) carry on his work after he had gone. Today's lesson relates our Lord's call of Peter to join this band of disciples, that is, to leave his vocation as fisherman and give his whole time to our Lord.

Our Lord designated the essence of his future work by a figure derived from his trade,—"fishers of men." That is, the object would be to cast the gospel net in the sea of humanity and win men (alive) to Christ. The qualities Peter had developed in deep sea fishing would prove useful in soul-winning,—knowledge (of men), directness, watchfulness, tact, skill, patience, adventure, courage,—ask any fisherman! Of course these qualities of mind and body would spell success in almost any business or profession. They make a grand preparation for Christian work.

Scene 2: In the home, 29-31.

Fever usually leaves a person weak in body. The miracle here was attested by this lady's immediate restoration to bodily vigor.

It pays, every way, to have Lord Jesus in the home.

April 10. Peter's Lesson in Trust.

Matthew 14. 22-33.

Crossing the Lake.

After the notable miracle of the feeding of 5000 men, not counting the women and the children present, our Lord sent the disciples across the Lake by boat while he himself went up into a mountain apart to pray. It was a stormy passage for them in the teeth of a head wind, but several of them had been fishermen on that sea, so that would not scare them. When, however, about 3-6 a.m. our Lord came to them walking on the water, they "screamed with fear" (Goodspeed) at the supposed apparition. Do you blame them?

Character study of Peter.

We are studying Peter this quarter, so let us see what characteristics he showed in this incident.

We notice (22) that our Lord had to "constrain" the disciples to go aboard ship and leave the place. It had been an exciting day. After the miracle the people concluded that Jesus was the prophet foretold by Moses, and proposed to make him king (John 6. 14, 15). Doubtless the disciples were carried away with enthusiasm and wonder, and hated to leave. This was the mood in which they started on the trip.

Is Peter to be commended or blamed for the prominent part he now takes in the episode? Let us see!

As soon as our Lord had spoken, "It is I," Peter's fear of the supposed apparition disappeared, and his heart went out to his Master, and he said:

"Since it is thou,"—not "LET me come," but —"BID me, ORDER me to come . . . ."

So it was under the express command of Lord Jesus that Peter got out of the boat. And note, he actually did walk on the water, by the power of Christ over the downpull of gravity.

Unhappily his concentration upon our Lord was not equal to the venture, but in his need he knew enough to cry to him who first helped him, then put his finger on the real trouble:

"How little you trust me! (Moffatt) Why did you waver?" (Goodspeed).

But there was no word of rebuke for Peter for his venture.

Now, shall we admire Peter for his devotion, his trust in Christ, his willingness to risk it? Or shall we criticize him for impulsiveness, rashness, pushing himself forward, collapse of self-confidence exposing the littleness of his faith in Christ?

The effect of the whole incident was to impress Peter and the others with a sense of the deity of Jesus that led them to worship him as Son of God.

April 17. Peter's Great Confession.

Matthew 16. 13-24.

Peter confessing, 13-16.

It is near the close of our Lord's Galilean ministry. Just what does his popularity mean? What do people really think of him?

In spite of his miraculous origin, his supernatural powers, his own claims and admissions, they held varied opinions, all wrong but all putting him on a high level as to character and work. The impression he made was complex, inclusive of many diverse traits. There was no man living to whom he could be compared. He had something in common with several of the outstanding ancient prophets. What qualities in Jesus have impressed your scholars most?

Having learnt the popular opinion of himself, our Lord now presses the question home upon the disciples. They had been with him a couple of years, and knew him better than anyone else. "Whom say YE that I am?"

Peter gets there first with an answer. He voices the unanimous opinion in a clear-cut twofold confession, "Thou art Messiah, the Son of the living God."

Confession is good for the soul. We do not know what we believe until we put it in words.

Peter blessed, 17-20.

Probably neither Peter nor the others realized that he had said something specially important, but our Lord signalized the confession in a unique way. He accepted Peter's declaration at its face value, and

blessed him for it. It was not a conviction he had acquired by reason or speculation. God can only be known by self-revelation.

Then our Lord made a momentous announcement regarding a new thing yet to be, "my church," an assembly of called-out people.

The interpretation of this passage has caused endless discussion. Was the foundation rock of the church Peter himself (as the Roman church claims), or was it his confession of faith in the Messiahship and deity of Jesus of Nazareth, or what? One point is clear, the future building of that body of believers called the "church," which began at Pentecost, Acts 2.

The deity of Jesus of Nazareth is positively an essential in the New Testament doctrine of the church. If the church ever gets away from this foundation . . . . !

Peter rebuked, 21-24.

Having reached a true appreciation of the person of Jesus, the disciples were now ready for the next stage, an appreciation of his redemptive mission. It was now about six months before the cross.

The continuity of the record is apt to lead us astray here, as if Peter's rebuke of our Lord followed immediately upon his great confession: which makes his descent look all the more sudden and terrible. A careful reading of verse 21 shows that our Lord's teaching or disclosure of coming events was gradual.

As usual, Peter's devotion and loyalty leap in protest to the defence of our Lord. But it was zeal without knowledge, contrary to God's will, wicked in its suggestion of avoiding the way of the cross.

Denial of Jesus' Messiahship and deity is a lie, 1 John 2. 22, 23, while acceptance thereof is life through his name, John 20. 31. Every one who meets Jesus must face the question as to who he is. The world needs outspoken believers who can give clear personal testimony to Christ.

April 24. Peter at the Transfiguration.

Mark 9. 2-10; 2 Peter 1. 16-18.

Let us put ourselves in Peter's place in this incident! What did he see and hear? What impressions did he get? Read the parallel accounts in Matthew 17. 1-9 and Luke 9. 28-36.

On the "holy mount," Mark 9. 2-10.

Six or eight days previously our Lord had said there were some standing there who should not taste of death till they had seen the kingdom of God come with power. The Transfiguration fulfils this declaration in a way that no other event we know of does. There the presence of the Father was manifested by the glory cloud and the voice, Lord Jesus was there in glorified human body, and also two representative Old Testament saints in their glorified human bodies. What a privilege for Peter to be an observer of all this!

What happened? Not a mere reflection of heavenly light, but much more, something beyond the power of the writers to describe. Matthew says: "His face did shine as the sun, and his garments became white as the light." Mark says: "His garments became glistering, exceeding white, so as no fuller on earth can whiten them." Luke says: "The fashion of his countenance was altered (became different), and his raiment became white and dazzling." Not only then was his human body changed into a glorious appearance, but the garments he wore were also changed as by an inner radiance.

Moses and Elijah step out of the infinite, conscious, recognizable.

Luke says the subject of their conference was "his decease (departure) which he was about to accomplish at Jerusalem." The shadow of the cross is on the mount.

It was no sleeping vision or dream, but a solid reality which they knew by their senses. They saw, they heard FACTS.

Peter, always the quickest thinker and most impulsive in action, now proposes a plan suggestive of a long stay. But Mark says that fear had rattled him so that he did not know what he was saying. It was not good that they should remain on the mountain top.

A cloud now overshadows them. May we believe that it was the shekinah cloud, the manifestation of God's presence met with frequently in the Old Testament? This agrees with the fact of the voice of the Father issuing from the cloud, the same voice as spoke at Lord Jesus' baptism and again when Greeks sought to see him (John 12. 20-30).

That voice retired the Law and the prophets, and bade men hear his Son, thus "uttering words that lifted a dispensation from its hinges" (F. B. Meyer).

The bewilderment of the disciples was increased as they came down from the mount by our Lord's words about the rising from the dead. The Jews believed in resurrection, but our Lord speaks of a resurrection of some from among the dead (Greek). This was news to the disciples. From later revelation we know it as the first resurrection, the resurrection of the holy dead at Christ's coming (Revelation 20. 6). The rest of the dead will not be raised till after the millennium (Revelation 20. 5, 12, 13).

After many years, 2 Peter 1. 16-18.

Now we learn the abiding impressions made upon Peter on the holy mount! He is an old man, but the memory of that glorious event remains vivid. He witnesses to its reality. It was proof of the power and coming of Lord Jesus. Peter was eye-witness and ear-witness of the majesty, honor and glory of Jesus. This was his abiding conviction.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

What is Real Christianity?

James 1. 19-27; John 13. 34, 35. April 3.

We are told that men going through the Rocky Mountains will find Indian trails where there is trace of only one footprint, as if only one man had gone over the mountains. The chief of the tribe goes before, and all the rest of the tribe follow him, putting their feet exactly into his footsteps.

Christ, our chief, has made a sacrificial trail of footprints over the mountains and through the swamps of life. Through sunny meadows, close by living springs of happiness, leads this holy trail. He simply asks us to follow him. We do not deserve the name Christian if we do not strive to keep in the trail.

* * * * *

When Nansen was drifting about in the Polar ice in the "Fram," waiting for the hypothetical current to drift him across the North Pole, he wrote:

"It wants ten times more strength of mind to sit still and trust in theories, and let nature work without your being able to lay so much as one stick across another to help, than it does to trust in working them out by your own energy. That is nothing when you have a pair of strong arms."

Real Christianity demands a similar trusting self-abandonment to heaven's blessed Trinity, who steer your craft, and the universe of worlds through which it sails.

* * * * *

A converted Chinese, when in America, noting the little difference in the style of living between professing Christians and people of the world, said:

"When the people of my country accept Christianity they come out from the world, and come clear out, too!"

The disciples at Christ's command "left their nets and followed him." And really, dear friends, what have you in your nets worth dragging through life? O yes, there are your nets of commercial success, social ambitions, fleshly pleasures, and indolent selfish ease. But none of these nets should be found in the "real Christian's" outfit. Instead, there should be the nets of bodily powers, mental talents, and the soul's graces, all consecrated in loyal devotion to the Man who said, "Follow me," which was the first demand Jesus made on those whom he called to be his disciples.

* * * * *

Real

C—hristianity requires

H—umility, "that low sweet root
From which all virtues shoot";

R—ighteousness, with a bewareness that we be not righteous overmuch;

I—nfinitely more than doctrine, it demands exemplary behavior;

S—ongs of rejoicing. "Even soft words, with nothing in them, make a song";

T—ongue-bridling. "If any man bridleth not his tongue, this man's religion is vain";

I—nfinite patience with and infinite charity for our neighbor, to love him "as thyself";

A—clean life. "Laying aside all filthiness and superfluity of naughtiness";

N—ot a cozy nest by our fireside, but a diligent search upon the mountainside for the wandering lambs.

Why is the Bible the Greatest Book in the World?

Romans 15. 4; 2 Timothy 3. 14-17. April 10.

Do you know of any other book that has bred greater men or women than those who have followed the precepts of the Bible?

Have you ever read a sweeter love story than you find in the book of Ruth, or more wonderful so-called secular stories than are found in Genesis?

Ever hear of any book carrying heroism to the tip-top notch as it is carried in the books of Daniel and Esther?

Ever read of a greater display of practical common sense than is given in Proverbs?

Ever know of a book that contains 3000 promises especially for your benefit?

Have you yet found more thrilling stories than can be found in the New Testament?

Until you have found a book of such caliber you must recognize the Bible as the greatest Book in the world.

* * * * *

Great passages to read:

When in sorrow, John 14;

When men fail you, Psalm 27;

When you are discouraged, Isaiah 60;

When you have sinned, Psalm 51;

When you are lonely, Psalm 33;

When faith needs quickening, Hebrews 11;

When you want rest, Matthew 11. 25-30;

When you grow bitter and critical, 1 Corinthians 13;

When your prayers grow selfish, Psalm 67;

When thinking of investments and returns, Mark 10. 17-31;

For Jesus' idea of religion, Matthew 5;

For James' idea of religion, James 1. 19-27;

For Paul's secret of happiness, Colossians 3. 12-17;

For Paul's rules on how to get on with men, Romans 12;

For Jesus' idea of prayer, Luke 11. 1-13; Matthew 6. 5-15;

And if you want to be fruitful, follow Psalm 119. 11, and hide these things in your heart.

* * * * *

An Abyssinian king imprisoned a European by placing upon each ankle a heavy iron fetter. A European traveler, seeing the man, was moved with pity, but dared not openly help the captive because he was closely watched by the officers of the king's guard. He was, however, allowed to give him books, which he did. But a book was the last thing that the prisoner wanted, so he laid it aside.

Three years later, in an idle moment the prisoner took out the book. He felt something hard in the back of it, which upon examination proved to be a file. The man was not long in using it for his freedom.

The Bible is the greatest emancipator of the soul's perplexities.

Christ in us, Power for a New Life.

Ephesians 2. 1-10. April 17.

The Gorner glacier, scientists tell us, moves at the rate of one inch a day, or 30 feet a year.

Have you known of professing Christians whose movements heavenward are at the rate of the glacier Gorner?

Christ's life in us means activity, earnest and enthusiastic, with an increasing desire to speed up the work of our Lord and Master.

* * * * *

A Zulu boy, speaking of his conversion, with face aglow with an inner light said:

"I opened my heart and let the little Babe Christ come in. He came in, and my heart closed over him, and he is inside."

Such an illumination is always seen upon the faces of those who have "closed their hearts" over the living Christ. A transforming power always accompanies those where Christ has a permanent abode in the heart. We may be persecuted, and crucified in the flesh, but the real, abiding, permanent life of us cannot be touched, for that life is the life of one whom even stones, nails and swords could not destroy.

* * * * *

Over a deep gorge in Arizona, relates one, lies a great tree, forming a natural bridge. Ages ago it fell in its prime, apparently a failure. Gradually it changed, and is now a bridge of solid agate, being used by countless human feet to cross the chasm.

For a brief space of time Christ's life seemed a failure, yet consider the marvelous bridge he built between earth and heaven! What ineffable glory will be ours as we walk this bridge to life eternal! By no power of imagination can such a walk be called death.

* * * * *

A certain seminary offered a prize for the best design for an Easter card. All the students worked hard but one, who was too ill to take part in the contest. She keenly felt her disappointment.

On a stand in her room were a budding lily and a rosebush whose leaves and roses were withering. One morning a caterpillar was discovered upon the rosebush, and the sufferer said to her nurse:

"I am like that caterpillar."

The nurse's reply was: "Wait and see! Out of such caterpillars butterflies are born."

Some days later a beautiful butterfly lighted upon the lily. Though still suffering, the young girl said:

"Bring me pencil and paper! I have got the design for my card."

When the prizes were awarded, her picture of the butterfly on the lily gained the prize, and not alone the prize, for pondering upon the caterpillar and butterfly she herself through her sufferings rose to a new life.

If I Were to Be a Foreign Missionary, What Country Would I Choose? Why?

Acts 1. 8. April 24.

Challenges from foreign fields:

China challenges everything,—religion, marriage, family affections, respect for parents, government, and so on. Change is in the air. Every stone is overturned, new foundations must be laid. Even the church is changing. The Chinese themselves are leading it to be a Chinese church for China. Mass changes come about through the individual.

"I am not a Christian," exclaimed Yuan Shi Kai. "I am a Confucianist, but unless the ethics of Christianity shall dominate the scholarship of China there is no hope for the Republic."

* * * * *

Africa. Wipe out all the schoolhouses in the United States, and all the books, and you have an idea of the conditions of 110,000,000 people of Africa! Almost invariably it has been to missionaries that the natives of the interior owe their knowledge of the printing press, the turning lathe, Western cookery, reading, writing, arithmetic, and many other things. Africa needs Christ. She is ready to accept him if we give her the chance.

* * * * *

The Near East holds doors open for a practical religion. Most of the countries are deeply and unalterably religious. The Armenians have had 2000 years of persecution, yet they hold fast their faith.

"I see many knights going to the Holy Land," said a missionary to the Moslems, "but that is not the way the Holy Land is to be conquered. It is by tears and blood and suffering, even as Christ and his apostles went out."

How would you like to teach in a country where you were forbidden to use the Bible, or to speak the name of Christ or Christianity in your classes? Turkey demands that, but puts no prohibition upon the practice of it. The Bible they see speaks a language all can understand.

* * * * *

INDIA is a needy field. One sixth of the population of the globe is in that country. India also is deeply religious.

"If," says a missionary, "I had an arm five hundred miles long I could stand in some of its districts and with my arm outstretched not pass it over a single school, or a hostel for women."

People have torn down their idols in some sections, broken with old customs, and yet they have not in many cases a single teacher. India is ripe.

"For the quelling of riots and the preservation of peace among the colonists and natives," says Sir Charles Warren, "one missionary is worth more than a whole battalion of soldiers."

* * * * *

JAPAN and KOREA. Many students, as they look on unchristian American life and industry, give up their faith. These countries have adopted America's ideals of independence and democracy, they have learned the secret of work and material organization, but they have not to a great extent taken on the ideals of America's Christianity. This must be because we ourselves are not sufficiently Christian. Both of these countries need higher ideals. They need, as all countries do, a post-graduate course in L-o-v-E.

The world is calling for men and women who practise the principles of Christ!

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

APRIL, 1927.

FRIDAY, 1st. *Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand! Ephesians 6. 13.*

Says Dr. Weymouth: "Stand your ground in the day of battle, and having fought to the end, remain victors on the field!" "Victors on the field,"—I am thrilled by the inspiring word. After every temptation,—the temptation which comes to me in sunshine or the temptation that comes to me in the gloom,—after every fight, victors on the field, the Lord's banner flying, and the evil one and all his hosts in utter rout, and in full and dire retreat!—J. H. Jowett.

SATURDAY, 2nd. *Is anything too hard for the Lord? Genesis 18. 14.*

Worthy views of God's power are the secret of the victorious life. To this challenge faith responds with a glad "Nothing," and goes on to prove it.—J. Stuart Holden.

SUNDAY, 3rd. *Ye are come . . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling. Hebrews 12. 22, 24.*

Reader, the question is not whether you have come to a knowledge of doctrine, or to an observance of ceremonies, or to a certain form of experience, but have you come to the blood of Jesus? Behind the blood of Jesus is the life of all vital godliness.—C. H. Spurgeon.

MONDAY, 4th. *When the morning was now come, Jesus stood on the shore. John 21. 4.*

As he stood that morning upon the shore and looked at that little ship and knew its emptiness and sympathized with the disappointed hearts, so he stands today by the side of craftsmen and craftswomen in their daily calling, interested, willing to guide, willing to direct, sanctifying all life by his holy, high interest and his power to direct. —G. Campbell Morgan.

TUESDAY, 5th. *Let us run with patience the race that is set before us! Hebrews 12. 1.*

A race is not a walk, or a ride, but it is the most intense form of physical exertion, and it calls forth every muscular energy and every mental faculty in the highest possible degree. So the ideal Christian life is an earnest one.—A. B. Simpson.

WEDNESDAY, 6th. *He shall call upon me, and I will answer him. Psalm 91. 15.*

God puts no limitation to his ability to save through true praying. No hopeless conditions, no accumulation of difficulties, and no desperation in distance or circumstance can hinder the success of real prayer. —Edward M. Bounds.

THURSDAY, 7th. *Looking for and hasting unto the coming of the day of God. 2 Peter 3. 12.*

If we but knew the joys laid up in glory,
The rapture of the vision "face to face,"
Then would we say, as in the old-time story,
"Come, brother pilgrim, let us mend our pace!"
—H. T. Lefevre.

FRIDAY, 8th. *My God shall supply all your need according to his riches in glory by Christ Jesus. Philippians 4. 19.*

If you languish in spiritual poverty, it will

be in the presence of your Father's open granary, the key to which he has placed in your possession. Temporary need, physical need and spiritual need, all are embraced in this promise. Not wants, but need, as God sees it.—M. W. Knapp.

SATURDAY, 9th. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ephesians 1. 7.*

Now, my soul, thou canst look up with adoring gladness! Accepting this great gift of the Father's love, trusting in him as God's way of salvation, thou canst venture to rejoice.—Mark Guy Pearse.

PALM SUNDAY, 10th. *I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Timothy 1. 12.*

Notice the four verbs,—know, believed, persuaded, committed. You believe, you are persuaded of the truth of God, you commit yourself to God, and you thus come to know God.—A. T. Pierson.

MONDAY, 11th. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Galatians 3. 13.*

Scripture teaches that there are two points of view from which we may regard Christ's death upon the cross. The one is the redemption of the cross: Christ dying for us as our complete deliverance from the curse of sin. The other is the fellowship of the cross: Christ taking us up to die with him, and making us partakers of the fellowship of his death in our own experience.—Andrew Murray.

TUESDAY, 12th. *Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity! Psalm 37. 1.*

I will not fret myself because of evildoers. They are living on their capital, they are digging their own graves, they are slaying their souls. Lord, help me to live on thy truth, to follow the light of thy law, and to rejoice in the tranquillity of thine own peace! Yet I must not despise the wicked, nor leave them to perish; I was once as they are. I will tell them what I know of God, and who can say whether they will repent, believe, and live?—Joseph Parker.

WEDNESDAY, 13th. *And when they had prayed, the place was shaken where they were assembled together. Acts 4. 31.*

Why not? Everything which occurs in the universe affects every other vestige of the universe, men of science now assure us. Can prayer be the sole exception to a universal law?—Walter Anthony.

THURSDAY, 14th. *And God shall wipe away all tears from their eyes, and there shall be no more . . . . crying. Revelation 21. 4.*

No tears in heaven!
No tears on earth, when from the throne
The Voice divine speaks all things new,
And death shall flee away, and pain:
Faithful the word, and true!
New heaven,—new earth,—a new and perfect day,—
For THEN God shall have wiped all tears away!
—Edwin Botham.

GOOD FRIDAY, 15th. *Thanks be unto God for his unspeakable gift! 2 Corinthians 9. 15.*

Heavenly Father, how shall I thank thee for the unspeakable gift of thy Son on the cross? How shall I thank thee for our eternal salvation, wrought out by that death on the cross? He died for me that I might live eternally. Through his death on the cross I am dead to sin, and live in the power of his life.

Father in heaven, teach me, I humbly entreat thee, what it means that I am dead with Christ, and can live my life in him!—Andrew Murray.

SATURDAY, 16th. *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 1 John 3. 16.*

The cross is the pattern of service and suffering for the disciples of Christ. The great demand of Jesus was and is for people who can suffer. It is of no use trying to get the cross out of discipleship. They go together, and will, until the world has been redeemed.—Charles Brown.

EASTER SUNDAY, 17th. *Why seek ye the living among the dead? He is not here, but is risen. Luke 24. 5, 6.*

Now the iron bars are broken,
Christ from death to life is born,—
Glorious life, and life immortal,
On this holy Easter morn.
Christ has triumphed, and we conquer
By his mighty enterprise:
We with Christ to life eternal
By his resurrection rise.

Christ is risen, we are risen!
Shed upon us heavenly grace,
Rain and dew and gleams of glory
From the brightness of thy face!
Grant that we, with hearts in heaven,
Here on earth may faithful be,
And by angel hands be gathered,
And be ever safe with thee!
—C. Wordsworth.

MONDAY, 18th. *If Christ be not risen, then is our preaching vain, and your faith is also vain. 1 Corinthians 15. 14.*

If Easter be not true,
Then faith must mount on broken wing,

Then hope no more immortal spring,
Then love must lose her mighty urge,
Life prove a phantom, death a dirge,—
If Easter be not true!
—Henry H. Barstow.

TUESDAY, 19th. *Christ being raised from the dead dieth no more: death hath no more dominion over him. Romans 6. 9.*

He is the only one that ever rose in an immortal body. Therefore hear the benediction of Scripture, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power!"—A. J. Gordon.

WEDNESDAY, 20th. *In my distress I . . . . cried to my God. 2 Samuel 22. 7.*

It is not enough for the soul to be in need: the soul must also cry unto God. Need alone is the begetter of despair, but need with crying is the birthplace of prayer. The very distresses the soul is in are the birth-throes of such prayer.—James H. McConkey.

THURSDAY, 21st. *He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Ephesians 1. 4.*

Holiness is not finality. It is the first condition for development toward finality. Everything is yet to come of growth, advancement, realization.—G. Campbell Morgan.

FRIDAY, 22nd. *Comfort ye, comfort ye my people, saith your God! Isaiah 40. 1.*

God does not comfort us to make us comfortable, but to make us comforters.—J. H. Jowett.

SATURDAY, 23rd. *In my prosperity I said, I shall never be moved! Psalm 30. 6.*

Brother, beware of the smooth places of the way! If the way be rough, thank God for it! If God should always rock us in the cradle of prosperity, if there were not a few clouds in the sky, we should become intoxicated with our lot. We bless God, then, for our changes, we thank him for chastening, lest we might become too secure. Continued worldly prosperity is a fiery trial.—C. H. Spurgeon.

SUNDAY, 24th. *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12. 1.*

I grow weary of the perpetual spurring on of God's people to service,—as if any father ever cared so much to have his children toiling for him as loving and trusting him,—and the more so as the God-possessed Christians invariably do serve him. There is a higher thought, the enthronement of Jesus as Lord of all, and once for all; there should be no call for reconsecration in the Christian's experience.—C. I. Scofield.

MONDAY, 25th. *Come and hear, all ye that fear God, and I will declare what he hath done for my soul! Psalm 66. 16.*

We may speak a good deal about God without speaking much for him. We are not only to talk of God's faithfulness to other people, but to ourselves. "He did this to me," is to be the definite and cordial testimony of each believer.—Joseph Parker.

TUESDAY, 26th. *My soul thirsteth for God, for the living God: when shall I come and appear before God? Psalm 42. 2.*

Life's uncertainties give us a new hold upon the everlasting.—Mark Guy Pearse.

WEDNESDAY, 27th. *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6. 14.*

O Christian, when the world crucified Christ, it crucified you with him! When Christ overcame the world on the cross, he made you an overcomer too. He calls you now, at whatever cost of self-denial, to regard the world in its hostility to God and his kingdom as a crucified enemy over whom the cross can ever keep you conqueror.—Andrew Murray.

THURSDAY, 28th. *As thy servant was busy here and there he was gone. 1 Kings 20. 40.*

There is something frivolous about the confession. He evidently felt that he had been trifling with his trust. He had become preoccupied with a thousand things and had forgotten the one thing that was expected of him. How directly this strikes at the root of our neglected trusts and responsibilities!—A. B. Simpson.

FRIDAY, 29th. *When thou passest through the waters . . . . they shall not overflow thee. Isaiah 43. 2.*

God does not open paths for us in advance of our coming. He does not promise help before help is needed. He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need, God's hand is stretched out.—J. R. Miller.

SATURDAY, 30th. *One of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. Luke 17. 15, 16.*

But one turned back in a rapture of thanksgiving. Let us search our hearts to see whether we have returned to give thanks! We are eager to pray for this or that boon. Are we equally eager to return thanks?—F. B. Meyer.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

APRIL, 1927.

Friday, 1st. Psalm 32.

Let us learn something from David's experience as he reviews in verses 1 to 5 the twelve months of anguish that followed the commission of his great sin! One moment or hour of gratified passion may lead to the overcasting of God's face, and may lead to the blasting of another's life: for Uriah's death, or rather his murder, followed close on the sin with Bathsheba. There is often a terrible succession in sin. One leads to another unless God's grace breaks the chain. Outwardly the sinner may maintain the semblance of purity and innocence, but within there is fever-heat. Oh, be thankful when that is the case, otherwise it might be feared that the conscience was becoming seared!

We may be thankful when a Nathan breaks in on our stricken heart, and (so to speak) pricks the wound. The lancet of rebuke will open the way for the corrupting poison to escape; and when confession is made, the great high priest is faithful and just to forgive our sins and cleanse us from all unrighteousness. Then the wayward steps of transgression are retraced. Then iniquity is no longer imputed, because the record is cancelled. Then sin is covered so deeply beneath God's abounding grace that no trace will be discoverable either here or in eternity. Let us be specific in our confessions, always remembering that when once a sin is confessed and forgiven it is forever obliterated! God remembers it no more.

David now turns to us all, and in verses 6 and 7 bids us take courage by his experience. When "times of finding" come and sins are set in the light of God's face, when deep waters of conviction threaten to engulf, turn to the Almighty Father! Hide in him! He will surround you with songs of deliverance. He will keep you in view, and guide you by a look. He only wants you to be as quick to his Spirit as the horse is to bit and bridle when properly broken in. Then our religious life will be full of song.

When Haydn was asked why his church music was so jubilant, he replied:

"When I think of God my heart is so full of joy that the notes seem to leap and dance from my pen!"

The song of the angels will never touch such chords as are the perquisite of the saved penitent.

Great Saviour, we love thee because thou hast first loved us! Glory be to thee for thy forgiving grace! Clothed in thy forgiveness and salvation, we can face eternal purity and glory. Thy blood has cleansed every stain, thy righteousness covers every spot!

Saturday, 2nd. Psalm 33.

Verses 1-3. Praise is somewhat different from thanksgiving. In the latter we thank God for all he has done for us or our dear ones personally, but in praise we join with angels and archangels and all the host of heaven in such universal outbursts of praise as are recorded in Revelation 4. 8 and 5. 13. Probably it would be better if instead of rushing into God's presence chamber with a volley of personal requests we first joined in the mighty anthem which is ever ringing through creation. Why should we not each morning recite that great hymn of the universal church which opens with the words, "We praise thee, O God, we acknowledge thee to be the Lord!" Old words make new songs when used with fresh emotion.

Verses 6-9. May we not read into the name "Jehovah" that further thought in the prologue of the Fourth Gospel, which tells us that "the Word" was with God, and was God, and that all things were made by him? Our Saviour is here. What wonder that the winds and waves of the Lake of Galilee recognized and obeyed the voice of their creator! "All things were made by him, and without him was not anything made that was made."

Verses 10-12. But our God is not only concerned with nature: he is the ruler of nations, and their judge. Look back on the history of the world, mark the rise and fall of empires as he weighs them in his balances and finds them wanting!

But in verses 13-22 the climax of his government and providence is supplied by our individual lives. He beholds, and has fashioned each heart. He therefore knows how to meet the need of each. Do not seek the help of man! Do not trust in the multitude of a host! Remember that God's eye is upon you! He watches every movement, and is sensitive to every cry. Wait on him! Trust and wait! He will deliver your soul from death, will keep you alive in the famine of the heart for love, as of the body for food. The measure of your faith will be the gauge of his merciful interposition on your behalf.

In thee, O God, we hide from Satan, sin, sorrow, disaster, and judgment! In the

cleft of the rock may we be kept immune and at peace! But how can we ever thank thee enough that thou hast provided such a refuge, and inclined us to seek and find it?

Sunday, 3rd. Psalm 34.

The occasion of this psalm is recorded in 1 Samuel 21. It was not a creditable incident, but there is no sufficient reason for doubting the authenticity of the inscription heading this outburst of thanksgiving. The Hebrew word Abimelech means "father of the people," and perhaps refers to the familiar title of Achish. In the Hebrew text the verses begin with the letters of the alphabet, probably to assist the memory.

As we consider verses 1-3 we may well ask that the live coal of praise might touch our lips. We are so matter-of-fact in our approach to God's throne of grace. We give dutiful thanks for mercies received, seek for help and guidance, utter names that are dear to us, but how seldom do we burst into praise and adoring love! In Isaiah 6 one seraph cried to another inciting to a higher minstrelsy. Oh that their voices could reach us also, as though to say, Child of man, indite a new song, strike a loftier chord!

In verses 4-10, after his strange experience, David assures us that even in that plight, which was not altogether becoming, he found God near and ready to help. In a lone desert he met an encamping angel, and had not lacked any good thing. Let us trust God to extricate us even from the result of our mistakes!

Columba spent the last hours of his life in transcribing this psalm, and on reaching verse 10 he said:

"I will stop here. The following verse will best suit my successor."

O harried soul, turn thee to Jehovah! Seek him: thou shalt certainly find him, and in him ALL.

Note in verses 11-22 the present tenses of God's help: "Are," "is," "is nigh," "saveth," "delivereth," "keepeth," "redeemeth"! Do not ask him to keep his word: claim, reckon! It is all for thee to appropriate.

O our God, since thou art for us, none can be against us! But we want more of thee in our lives. Give us grace to dare great things for thee, because we have received so much from thee! Create in us an insatiable appetite for thyself! Through Jesus Christ our Lord.

Monday, 4th. Psalm 35.

This psalm almost certainly dates from the Sauline persecution: vv. 9, 18, 28. Continually it quotes David's strong imprecations on the wicked crew that incited Saul to hunt David through the fastnesses of the Judean wilderness. There is no room for these, however, in our Christian vocabulary. Our Lord has taught us to love and bless and pray for our detractors and assailants. In Luke 9. 55, 56 he lays down his great law of love, and on the cross he practised what he taught,—"Father, forgive them!"

It should be remembered here that the same words may express either the imperative or the future tense. Therefore, instead of "Let them be confounded," we might read, "They shall be confounded." We must never forget that the sinner is making straight for the rocks.

The psalm consists of three strophes, each of which ends with a doxology. In verses 1-10 David asks God to make a common cause against his foes. In verses 11-18 he expresses his sincere compassion for them, though it is met with derision and hate. In verses 19-28 he makes an impassioned appeal to Jehovah to interpose on his behalf.

Notice that phrase "the quiet in the land" (20). It was the favorite designation of "the Brethren" in the Middle Ages. Amid the prevailing superstition of that time there was a widespread society of holy men and women who repudiated the errors of their time, and sought to reproduce the simplicity of the first Christian age. "These heretics teach," said one of the Inquisitors, "that the teaching of Christ and the apostles is all that we need for salvation, altogether apart from the statutes of the church." They were terribly persecuted, but they quietly pursued their chosen path in company with their Lord, avoiding needless publicity but preparing the way for the Reformation.

Teach us, O Spirit of God, so to live that nothing may disturb the deep rest of our heart in thyself! O Lamb of God, breathe thy quiet confidence and strength into our hearts, and make us more than conquerors!

Tuesday, 5th. Psalm 36.

Note the contrast between verses 1-4 and 5-9! The vision of evil in the first paragraph includes the secret forebodings of the sinful heart, and their issue in subsequent acts. In the opening verse substitute "his" for "my" (R. V., margin,) and the result is significant. "The wicked man has an oracle within his heart which is always suggesting transgression." This is why men do evil: they listen to that inward voice, and are further encouraged in their evil courses by the belief that their iniquity shall not be detected.

But how vast the contrast when we turn to the rest of the psalm! How can we sufficiently value these nuggets of gold! Lovingkindness, blue with depth as the azure of heaven! Faithfulness as mirrored in the ordered movements of the starry worlds through the midnight sky! Righteousness like the mountain ranges condensing the contents of the clouds as dew and rain! Judgments deep with mystery! We can never scale God's heights, to which he will lift us, for they are high as the throne of

the risen Saviour; nor can we plumb the depths to which Jesus Christ descended in order to save us; but we can claim his preserving care, can prize and press to our hearts his lovingkindness, and can live under the shadow of his wings.

We are welcome to become God's guests during our earthly pilgrimage, drinking of his good pleasure as an abounding river, feeling the fountain of his life ever rising within, getting his light on life's problems, and safe from the foot of pride. Let us rise to these levels, we who are the heirs of Calvary and Pentecost! If the psalmist had these visions, how is it that we are so slack, we who live in these days of privilege? We can only humbly ask that the Spirit, who searches all things, should reveal them to us, that we may become capacious enough to receive and obedient enough to keep these glorious institutions! Then no foot of pride shall then dislodge us, or hand of wickedness drive us away.

Give us grace, we beseech thee, O blessed Spirit, not merely to read of these possibilities of the holy soul, but may we claim and enter on our inheritance, so that we may be filled to the full with thy light and love and life!

Wednesday, 6th. Psalm 37.

This psalm, written in David's old age, epitomizes the conclusions at which he arrived on one of the outstanding problems of our time-sphere. We look out on the world around us, and it would seem that people who live without thought of God are apparently as happy and prosperous as we are who seek the culture of the heart. We find the ungodly in great power, and spreading like a green bay-tree. To the devout Jew this problem was one of the unsolved difficulties, and all the more so because he had no revelation of the rewards and punishments of a future state. But for us the future is no longer a dream, and there we know that the adverse balance will be adjusted.

But, after all, have we not our compensations in this life, which more than equalize our lot? We make a supreme mistake when we give perishable things the foremost place in our lives. If only we would turn our feverish longings Godward, find our delight in him, roll our way on him, and silently wait for him to work out his plan, there would settle down upon us a peace that passeth understanding, and a sense of possession which would make us infinitely rich. "My riches," said a Christian man on a memorable occasion, "consist not in the greatness of my possessions, but in the fewness of my wants." Might he not have added, "Eye hath not seen, nor ear heard, nor the heart of man conceived, what God hath prepared, here and now, for those who love him."

The 5th verse was David Livingstone's guiding star during his wanderings and perils in the African forests, and the paraphrase of the psalm by Paul Gerhardt is found in all the Christian hymnology of the world.

The suggestions of the margin will well repay devout study: Feed on faithfulness (3), roll thy way upon God (5), be still before the Lord (7). Dwell tenderly and believingly on the closing assurances, which have been compared to the "calm extended clouds that lie motionless in the sky after a day of storm": Jehovah helps and rescues, rescues and saves. They who take refuge in his faithfulness are safe, their latter end is peace, and their inheritance is forever.

Teach us, most blessed Spirit, to put the love and care of God between us and the fret and fear of the world, that we may enter upon the peace which passes the understanding of the mind, but is a sure coverlet and shield to the heart! In Christ's name.

Thursday, 7th. Psalm 38.

This is one of the seven penitential psalms. The heading suggests that the psalmist desires to bring to God's remembrance his urgent need for help.

His first plea (2-8) is derived from his physical and mental sufferings. Many images are introduced to enforce his prayer, such as the hunted quarry, the noisomeness of his disease, the waters rolling over him as a drowning man, the burden that crushed its bearer to the ground.

His second plea (9-12) is derived from the ill-treatment of men. His heart is palpitating, his strength is ebbing, his eyesight is dimming. In the meanwhile his friends, perhaps fearing contagion, stand aloof, whilst his enemies taunt him.

His third plea (13-20) arises from his absolute dependence on God. Deaf to calumny and dumb to self-vindication, he leaves God to undertake his case and vindicate him. At first he addressed him as "Jehovah," then he employs the designation "Lord," but he finishes with "MY God," "MY salvation."

In sickness, when we are passing through paroxysms of pain and in danger of heart failure, let us believe that the dear Master has moved us to a higher form in his school, and that he desires to reveal himself under a fresh light! Or it may be with us as with the psalmist that we are being trained to do more helpful work in the world. We shall be better equipped by every pain of our body and by every mood of our spirit to understand the sick in heart and life, and go through the wards of earth's great hospital shedding everywhere the rays of health and healing.

It is interesting, but not remarkable, that the psalmist ends on the note of God as his salvation. Is not that the proper end

and aim of suffering? Those who have passed through great tribulation bring back to earth and time the revenues of eternity. They know how near to this world, enwrapping it, lies the invisible and eternal world. They have acquired a knowledge of God which no human teacher could impart.

Where thou art, our Father, cannot be desolate! Thy presence can illumine our darkest night, and shed peace on the stormiest seas. Teach us to put thy love and care between us and all that threatens to molest and break our peace! In Christ's name.

Friday, 8th. Psalm 39.

The psalmist had been suffering keenly, but had resolved to keep his anguish to himself, lest it might lead the wicked to blaspheme. At all costs he was eager to preserve God's honor. And for some time he was successful. Not a moan escaped him. The effort at repression grew fainter as his anguish became keener, and finally the self-composed silence was flung aside. The more he mused, the fiercer was the internal flame; finally he spoke out as he felt. We are rather surprised, on turning to the prayer which follows in verse 4, to find how moderate it is. Perhaps the first words to which he gave vent were too vehement, and when they had passed his lips he suppressed them in favor of the more moderate thoughts that succeeded.

Note the threefold "Surely." Life is a breath, curling for a moment in the air; an unsubstantial shadow; the amassing of treasures that have only accumulated to be scattered. Shakspere tells us that "the glories of our birth and state are shadows, not substantial things." But if our life on this earth is so brief and empty of lasting results, how much more necessary is it to turn Godward, and make everything subserve our eternal interests! Therefore we should pray, with a meaning the psalmist could not share, to be delivered from transgressions, and that God's chastisements, borne without a murmur, may conduce to our spiritual enrichment. The discipline may be sharp enough to extract tears, but finally rays of comfort will steal in to shed their blessed light and warmth through the sufferer's heart.

But notice how vast was the difference between this poor sufferer and ourselves! It seemed to him that his sufferings were due to a frown on the face of God, and if only his face was averted his suffering would be relieved. We have learnt better. Whom God chastens he loves, and the fire is plied beneath the molten metal only until such time as the face of divine love is reflected there.

Yes, David, you have learnt long since that when we go hence we shall reap the harvest of our tears! The smile which will welcome our entrance into the home yonder will more than compensate for this light affliction, which is, comparatively, but for a moment.

Give us grace, we beseech thee, O our God, to trust where we cannot trace, and to believe that some day we shall reap the harvest of our tears in thy presence, where there is fulness of joy, and pleasures forevermore! In Christ's name.

Saturday, 9th. Psalm 40.

How often these words have expressed the deep anguish of souls convicted of sin! When convicted by conscience, men have sought to make propitiation by resolutions, vows, and promises, but always in vain. They have alighted on a slippery pit, where they found no standing, and from which they could not extricate themselves. In their anguish they have cried. Their words may have been inarticulate, but a sigh is often more expressive than a litany. Then God has inclined, i.e., leaned over, to catch each broken ejaculation. He has intervened by his own right hand, set their feet upon the Rock of Ages, and put a new song in their mouth. Such has been the experience of thousands, and has resulted in many others being led to faith through their example.

Who can reckon up God's thoughts for us, or his wonderful works on our behalf! We shall never properly estimate the measure of our indebtedness to him till in the light of eternity we review the way by which we have come. Till we reach that vantage ground, let us encourage ourselves in the great crises of life by saying, "I am poor and needy, yet the Lord thinketh of me"!

The intrinsic value of this psalm is, however, afforded by its application, in Hebrews 10. 5-7, to our Saviour. In the council chamber of eternity, where the Lamb was slain before the foundation of the world, he undertook to do what neither sacrifice nor offering could effect. He fathomed the depths of the Father's heart, fulfilled the Father's will in its most mysterious and profound demands, and foreshadowed the loving obedience which he desired his own people to understand and manifest. "Mine ears hast thou opened" probably refers to Exodus 21. 6 and Deuteronomy 15. 17. Thus did Jesus yield himself to obedience even unto blood, and in like manner appeals to us to surrender ourselves irrevocably to the service of God.

O Master, lead us to the door of thy cross! Pierce the ear of willing obedience, and teach us how to do the will of God, as it is written in the Book, that we may have only the one aim and purpose of listening to and obeying the inner voice!

Sunday, 10th. Psalm 41.

It is supposed that this psalm was composed during the four years in which

Absalom's conspiracy was being hatched. Perhaps David's anxiety and pain induced a serious illness, over which his enemies gloated as being a sign of God's judgment. In John 13. 18 the Lord himself quoted and applied these words to the deed of treachery which Judas was about to perpetrate.

In verses 1-3 God draws near the sick-bed to comfort and cheer. He is specially considerate for the poor soul which is the innocent target of malicious hate. In verses 4-9 we are admitted to the secret gatherings of his foes, exulting over the report brought to them by one of their number who has visited the royal sufferer under the guise of friendship. He has hurried back to tell them how much worse he had found the patient, and the whole band of conspirators cannot conceal their joy. The spirit of the Mosaic law speaks in this threat of requital (10-12), "An eye for an eye, and a tooth for a tooth." Soon, however, this mood disappears in the consciousness that whatever his enemies may say or plot he is the beloved of God. No evil can really hurt him, and in the life beyond, of which he has caught a glimpse, he will live for ever in the sunlight of God's face.

That setting "before God's face forever" makes one think of one's own individual enjoyment of God. We belong to a race and inherit a nature of almost universal capacity, and yet each presents a unique problem, and needs a treatment which differs from that administered to others. Erskine of Linlathen said truly, "I feel myself alone with God. He only understands me and meets my need. I am face to face with one who is continually watching every change that crosses my spirit, and waits to minister to my need, as carefully as if he had nothing else to care for in the universe."

O Father God, who hast made us for thyself, we commit to thee the keeping of our souls, as to a faithful creator! Fulfil in us that purpose of thy will which thou hadst when thou didst send us forth into this mortal life! Into thy hands we entrust ourselves for life's discipline and heaven's "Well Done." In Christ's name.

Monday, 11th. Psalm 42.

The comparison between the singer's deprivation of the sanctuary and the failure of the deer to find water in the scorching heat is one of the most touching and beautiful in literature. We are not accustomed to associate God's presence with an outward shrine. "Where'er we seek him he is found, and every place is hallowed ground." But is there not sometimes the sense that we have lost God, which arises from our own carelessness and sin, and are there not other times when the great lover of our souls seems to withdraw himself that he may lead us to follow him into a deeper knowledge of his love? In all cases where we have lost the sense of his presence we must examine carefully into the cause, because when we have lost the sense of God's presence joy fades from our countenance and health from our soul.

Now, listen to the wrestle of this stricken soul! "God, thou art still mine, though I cannot see thee! Away in the distant wilderness, where deep calls to deep and the stormbursts above are answered by the waterfalls below, where wave after wave of pain and disappointment threaten to engulf, where my adversaries reproach me and I go mourning because of their assaults, I still cling to thee. Thou art still MY God, MY rock, MY hope. Thou canst neither leave nor forsake me in this black hour. As sure as thou art God, thy lovingkindness will attend me by day, and make my nights full of lullabies. Thou canst do no other, for thou art the God of my life. At the next turn of the road I shall meet thy singing bands, who shall assure me of thy willingness to save me."

These are not ordinary words. They suit only extraordinary occasions. They may not fit thee now, my reader, but perhaps some day in thy Gethsemane thou shalt recall them, and by their inspiration thou shalt win through. Others have sung like this in their descent to the valley of Baca, and have found their fresh springs there.

We pray to thee, O God of our life, in the certainty of thy hearing us! Our soul is cast down with fear, but our spirit rejoices in God our Saviour; and we yet praise thee, who art the health of our countenance, and our God.

Tuesday, 12th. Psalm 43.

The storm is not quite over, and the psalmist resumes the mingled strain of depression and faith, of despair and hope. The psalmist's soul, as though it were his other self, has been pouring forth its groans, and for the third time he asks the reason. It is wise to face our moods, and discover their secret origin. From what dark stagnant pool have they arisen? Sometimes, as in Elijah's case when he asked to die beneath the juniper tree, they are the result of nervous overstrain. At other times we trace them back, as David did, to sin and its result. Again, as in the case of John the Baptist, they may arise from the bitterness of long-delayed deliverance. But it is always wise to get an answer to our Why.

But whenever we assume our rightful position, sunbeams creep in through the grated bars of our cell. God sends forth the twin angels, light and truth (i.e., troth, or faithfulness), to escort the excommunicate to his old place in the tabernacles of God's holy hill. We shall yet have reason to praise him for the health of his

countenance, for the exceeding joy that wells up in the heart at the thought of God, for his altar and harp, for the clear shining after rain, for the sure and certain hope of resurrection, for the future bright with the promises of God. Hope, the minstrel of the soul, sings of good days that are coming, and of the golden sunset after a day of storms.

It is recorded that in one of the dark hours of recent church history, when Dr. Chalmers rose to announce this psalm as the opening hymn, a heavy thunder storm was overshadowing Edinburgh. The individuals who thronged the hall were indistinguishable in the intense gloom, but as he began to read the words of the psalmist's prayer, "O send out thy light and thy truth," the sun suddenly escaped from the concealing clouds and poured its brilliant beams on the assembly, turning the dark into day. It seemed prophetic, and it has been justified by subsequent history.

Heavenly Father, we thank thee that thou dost not permit us to find perfect rest in this world! Thou dost allow the dark hours to overshadow us that we may the better value the bright ones. Teach us to find in thee what we have been prone to seek elsewhere, so that we may acquire the blessedness of which neither life nor death can deprive us! In Christ's name.

Wednesday, 13th. Psalm 44.

Verses 1-8. In dark hours let us find encouragement and hope from God's wonderful dealings in the past! Take our family records! Few families are without traditions from father to son of divine interpositions which should serve and inspire the same glad expectation for the present. Take the history of our fatherland! God's hand shaped that of the United States or Britain as carefully as that of Judah and Israel. When coming generations read the story of the past they will see, even as we cannot, how God was shaping our destinies. Lastly, take the history of the church! Read again the biographies of Ignatius and Polycarp, of Athanasius and Luther; and again the past will inspire the present to believe that God's people have owed everything to God's right hand, and his arm, and the light of his countenance.

In the two previous psalms we read of the health of his countenance: here we have its light.

In verses 9-26 there is a sudden drop to the depth of despondency. The army goes forth to the fight with no pillar of cloud or ark of the covenant at their head, and the fugitives return as a flock of sheep before a pack of wolves, whilst their rivals taunt them with being God-forsaken. These taunts are referred to in Romans 8. 35, and the apostle goes on to say that even such disappointment and defeat can never separate from the love of God which is in Jesus Christ our Lord.

Often in the history of the church, when persecution has been abroad, when the wild beasts have torn the bodies of the martyrs limb from limb to make a Roman holiday, when Torquemada has plied the rack and the screw, when the Duke of Alva has swept the Netherlands with fire and sword, when Claverhouse and his dragoons have devastated the Scotch Highlands, it would seem that the enemy has gained the upper hand. But the martyr host would have replied unanimously with "Nay, in all these things we have become more than conquerors through him that loved us!" It is recorded that sufferers on the rack have been so happy, so unconscious of pain, so sure that Christ was with them, that they have grudged removal.

Teach us thy secret, thou glorious Saviour, that we may never be abashed in hours of apparent desertion and defeat! May our faith not fail as we follow thee through the Garden of Gethsemane, or the shame of thy cross!

Thursday, 14th. Psalm 45.

The inscription indicates that this exquisite psalm was intended for God's service. It was probably suggested by Solomon's marriage with the daughter of Pharaoh, but we must pass beyond the immediate occasion to find here some anticipation of the love which knits the believer and the Lord. The psalm is distinctly applied to him in Hebrews 1. 8, and the union between him and his people is described in similar imagery: see 2 Corinthians 11. 2 and Ephesians 5. 23. Let us pray that the time may be hastened when the hour of marriage shall arrive!

Whilst the singer bubbles over with the immediate occasion of his lyric, it is clear that this psalm extends beyond the immediate occasion and reaches out to the Messiah, shining through the shadowy form of Solomon. A greater than any earthly monarch is here, and the instinctive voice of the universal church has claimed verses 1-9 for Christ and 10-17 for the church, the bride, the Lamb's wife.

That we are justified in referring the inner meaning of this psalm to our Lord is clear from Hebrews 1. 8 and 9. His are the personal beauty and gracious speech of verses 1 and 2. His is the combination of gentleness and warrior strength, 3-5. His that personal righteousness and anointing with the oil of joy, 7 and 8. Every true marriage (10) is a type of the union between Christ and the soul that loves him, and he demands that we should forsake all that in our past has been unworthy of him.

The appeal here addressed to the bride

must be taken to heart by each of us. Let us remember that Jesus is king as well as lover! It is not enough to speak of him, as some do, only in terms of emotional love: we must remember that he is our Lord, who is to be worshiped. Let us not get insipid in our thought or speech! If a beggar maid is married to a king, she is full of reverence as well as affection. Let us also be careful to be always arrayed in fine linen, clean and white, as well as in the garments of imputed righteousness, that gleam with gold!

We bring thee, O Saviour Christ, our homage, for thou art our sovereign Lord, and also our love, for thou art the bridegroom of our hearts! Make us more worthy of thee, and may we enter into and live in such constant awareness of our union with thee as shall enable us to walk in newness of life!

Friday, 15th. Psalm 46.

Luther founded his notable hymn on this psalm, "Ein feste Burg ist unser Gott," our God is a strong fortress. Heine says of it: "The hymn with which he entered Worms was a true war song. The old cathedral trembled at those unwonted sounds, and the crows were startled out of their dark nests in the turrets of the spire. It was the Marseillaise of the Reformation." It breathes the spirit of immortal faith, faces fearlessly fire, sword, and scaffold, and vibrates with unconquerable courage.

It was perhaps composed when Jerusalem was beleaguered by Sennacherib's hosts. It breathes, therefore, the same heroic unconquerable faith as Isaiah 33. It befits every era when the church is confronted by her foes, and it foretells the destruction of Antichrist.

The security of God's people is elaborated in three divisions, each of which ends with Selah. In verses 1-3 the keynote is God is our refuge when mountains are dislodged and the ocean moans ceaselessly. In verses 4-7 there is a river. Alone among the great cities of that age Jerusalem lacked an engirdling river, but God himself would supply the lack by his environing presence. The trouble would last only for a brief Eastern night: God comes with the dawn (see margin). Verses 8-11, he maketh wars to cease. Today is the battle, but tomorrow the long strife will be finished. Death and hell shall be destroyed for ever, and the peace of eternity shall succeed to the clash of Armageddon.

"Be still!" It is a good motto. Not easy to practise unless we add to it the words "Know that I am God." How often we have tossed to and fro on our beds at night, wondering how we could deal with this or that problem, and finally we have realized our impotence and helplessness, and have handed the matter over to God! Then, like Hannah, we are no more sad. We have rolled our troubles on God, and have left him to solve the problem and disentangle the skein. So sleep has returned to us, and we have awaked in the morning to find the sun shining and the sea as calm as a lake. Yes, when we know God we inbreathe the peace of eternity!

O thou who causest wars to cease unto the end of the earth, we beseech thee to hasten the time of universal peace, when nations shall sheathe their swords, and exchange their weapons for instruments of husbandry! Above all, bring to an end the long internal conflict that has rent thy holy church, and grant unto her the peace of perfect love! In Christ's name.

Saturday, 16th. Psalm 47.

This psalm may date from 2 Chronicles 20. Without a battle Israel obtained a victory. They stood still and saw the salvation of God, in answer to Jehoshaphat's prayer. The Korahites, whose name is inscribed over it, are expressly mentioned as having been present (v. 19). Before the host left the field a thanksgiving meeting was held in what had become indeed "a valley of blessing" (26). From that valley God is depicted as having made his return ascent to heaven, having wrought deliverance for his people (5). The psalm was probably sung in that valley.

It contains a double note of praise. The first strophe (1-4) deals with the earthly aspect of God's conquering might, the second (5-8) with his heavenly glory, whilst in verse 9 even the princes, here described as "shields," give their homage to the God of Abraham.

The application of this psalm to the ascension is almost inevitable, and the scene in the valley of Berachah easily lends itself to that descent from the cross which was succeeded by the ascent to the throne. And now Jesus, our Lord, sits on his holy throne, and is king over all the earth. Satan offered him that crown in the wilderness, but he would not pay the Devil's price. On the cross he destroyed him that had the power of death and Hades; wrested the keys from his grasp; and now awaits the hour when the kingdoms of this world become his by their homage, as they are now his by his victory.

How true it is that the princes amongst men have owned him as king! The greatest in thought, in science, in statesmanship, in art, and in character have been proud to be enrolled amongst his subjects.

O blessed Christ, king of kings and Lord of lords, we adore thee that thou hast redeemed us to thyself, and invited us to share thy kingdom and glory! Accept the

love and loyalty of our hearts, and hasten the time when thy last enemy shall be destroyed!

Sunday, 17th. Psalm 48.

This psalm was probably composed on the same occasion as the foregoing. That was sung in the valley of Berachah, and this on the return to Jerusalem and the Temple (9). Tekoa (2 Chronicles 20. 20) was only three hours' march from the city, and commanded an extensive view, so that verses 4 and 5 were literally fulfilled. Verse 7 is corroborated by 1 Kings 22. 48 and 2 Chronicles 20. 37.

The beauty of Jerusalem appealed to the poet, the patriot, and the saint: and it still appeals. It is beautiful in its elevation above the valley of the Kedron, beautiful in the morning light and the evening glow, beautiful because of its association with the noblest age of Hebrew story, beautiful enough to give its name to the city of God which has no need of sun or moon because the glory of God lightens it, and the light thereof is the Lamb.

What Jerusalem was to the Jew, the mystical church of Christ is to us. Age after age pagan and papal forces have gathered against her. Emperors and popes, kings and statesmen, have assembled to destroy her walls and massacre her citizens. But they have become dismayed, and death has hastened them away before they could realize their plans. Their Armadas have been scattered by the breath of God. What has been shall be. The last attack shall be as futile as the first. When Satan gathers together his troops, numberless as the sands of the sea, to encompass the camp of the saints and the beloved city, fire will come down to devour them, death and Hades shall be cast to the consuming flame, and we shall see a new heaven and a new earth, and we shall also indwell the holy city, new Jerusalem, coming down out of heaven from God, having the glory of God and ready as a bride adorned for her husband. This God is our God for ever and ever: and though our death may supervene before his final purposes are realized, we (God grant it of his grace!) shall be walking about the heavenly Zion, viewing her foundations of precious stones and her walls of chrysolite, and considering the palaces,—mansions which are prepared for his beloved by the Prince Emmanuel.

O Heavenly Father, thou art our God by bonds that neither death nor hell can break! Thou wilt be our guide not only to death, but beyond.

Monday, 18th. Psalm 49.

This psalm deals with the prosperity of the wicked as contemplated by the righteous. This was a frequent cause of wonder to the Hebrew thinker, because their vision of the future was dim. Here the light of a life beyond the grave seems breaking in, much as the first beams of the morning struggle through the twilight. There was no clear hope of resurrection, but there was an almost undefined belief, founded perhaps on Enoch's translation, who was taken home to God, Genesis 5. 24. In Psalms 16 and 17 we have the same scintillating hope. It was a dark saying on a harp. It would be impossible to find a more beautiful analogy. The harp stands for the music of hope, but the light was mingled with the dark.

The psalmist, in his introduction (1-4), desires to tell out things which lie beyond the range of reason, but which God has revealed to his heart. In verses 5-12 we are reminded of the futility of wealth to avert the greatest sorrows of life, or secure immunity from the common heritage of death. Beauty, hope, health, peace of mind, and eternal blessedness, all lie beyond the purchasing power of wealth, though they may all be found in the homes of the poor. There is no ban on wealth. It is a great and blessed opportunity of helping others: but when it is squandered, its misuse degrades its owner, and God says, "Thou foolish one, this night thy soul is required of thee: whose shall these things be?"

The contrast between the dreary outlook of the godless millionaire and the child of God, however poor, is left to the closing paragraph (14-20). Death is here described as a shepherd who drives his flock to Sheol, the place of gloom and misery; but God redeems his own from that fate. Though the psalmist had no distinct fact or promise on which to base his future, he was persuaded that God would redeem his soul from the power of Sheol, and would receive him.

Note the repeated refrain of verses 12 and 20!

We praise thee, O Saviour, that by thy death thou didst destroy the Devil who had the power of death, and by thy resurrection hast opened the kingdom to all who believe! We pray that we, with all who have departed this life in the true faith of thy holy name, may have our perfect consummation and bliss in thine eternal kingdom.

Tuesday, 19th. Psalm 50.

This is one of the most magnificent outbursts of Hebrew genius and piety. It opens with a summons inviting heaven and earth to a supreme assize court. The God of gods calls to the sentient universe to watch the divine procedure and verdict. The court is located on Mount Zion, the perfection of beauty, whence his light shines over the world, and judgment must begin with the Chosen People who are in covenant relationship with himself.

Note this, that God's scrutiny and verdict are much more exacting with us who know his name than with the outside world! Judgment must begin with the house of God.

The charge is set forth in verses 7-15. The Chosen People were apparently content to offer a perpetual round of sacrifices and offerings as a substitute for faith and love and heart worship. The absurdity is exposed with biting irony. All the animals they sacrificed were already God's before they were presented on the altar. Besides, what pleasure could he take in the blood of animals which were not the expression of thankful devotion on the part of the worshipers? The sacrifice of thanksgiving, the call in the day of trouble, the rightly ordered conversation,—these were the offerings that gave him pleasure. Verses 16-21 are stern, and charge home the gross violations of the law which were committed by those who were most profuse in their sacrificial gifts.

The sacrifices of God are a broken and contrite spirit, the sweet incense of thanksgiving, the surrender of the will. "Present your bodies a living sacrifice, holy and acceptable, your reasonable service!" We must guard against formality in our religious exercises, whether in public or private. Prayer does not consist so much in particular acts as in the spirit of harmony with God's will. To live in his presence, to obey the least prompting of his Spirit, to do all to his glory, to draw upon his wisdom, strength and love,—that is the pure and undefiled religion he demands.

Almighty and merciful Father, grant, we beseech thee, that we may so faithfully serve thee in this life, giving to thee the sacrifice of our will and the fragrance of our love, that we may hereafter realize our consummation and bliss in thy presence! In Christ's name.

Wednesday, 20th. Psalm 51.

There is no doubt as to the occasion and authorship of this psalm. It abounds with references to 2 Samuel 11 and 12. That such a confession should have been handed to the chief musician is somewhat remarkable, but surely the publicity given to it has been a means of untold help and comfort to penitents in every age of the world, and many a soul has trodden this stairway upward from the depth of despair to the sunlit summit.

Notice the three words that the psalmist uses to describe his fall! It was transgression, i.e., the setting of the soul against lawful authority. It was iniquity, i.e., what is twisted and bent. It was sin, i.e., missing a mark. Side by side with these note the threefold claim for pardon, which breathes hope and peace! It was a blotting out. The legend we have written against ourselves is absolutely obliterated. It required washing, as of a polluted garment which issues from the water and soap as a vesture pure and clean. It needed a cleansing, as when the priest after careful examination declared that the leper was cleansed.

But it is not enough to be forgiven and cleansed: we must claim by humble supplication and faith from God a right spirit, i.e., a constant or steadfast spirit that will be firm and strong in its resistance to evil; the Holy Spirit, who will unite us with God; and a free spirit, free from evil habit, from the fear of man, and from all in heart or life which would bring us back to the slavery from which Jesus has delivered us.

When we have passed through these experiences, and are once more restored to our old place, we may take up again our ministry to others. Probably none of the apostles could preach to broken hearts quite as Peter could have done. Tell out what Christ has done for you, but remember that the memory of the past will ever mingle the tenderness of a broken heart with the songs of forgiveness!

O blessed Saviour, to thee we owe the atoning sacrifice of thy broken heart, through which our sin can be forgiven, and our soul restored! How can we ever bless thee sufficiently for thy infinite grace that made thee stoop to bear away our sins! Help us to teach transgressors thy ways, and to win the lost to share with us thy full redemption!

Thursday, 21st. Psalm 52.

This psalm was suggested by Doeg's treachery as described in 1 Samuel 22. Apparently there are also allusions to Saul's prolonged persecution. Such dark days have repeatedly been meted out to the children of God, when the foes of righteousness and peace have apparently done as they would. It would be inexplicable were it not, for the fact that Satan is the god or prince of this world. It was not an empty boast when he said to our Lord, "All this authority and glory have been delivered unto me, and I give it to whomsoever I will."

The longer we think of the problem of moral evil, out of which men like Doeg and Saul and the Devil himself come, the more insoluble it appears. But there is this to be remembered, that we owe to it two things. First, we should never have known the wisdom and love of the eternal God if it had not been for the dark cloud of evil. Secondly, our experience of evil in our hearts and lives has driven us to appropriate Christ. We find fault with pain, such as toothache, or the inflammation of the eye, yet if it were not for these warning notes we might quite easily ruin our digestion for want of more thorough mastication, or lose

our eyesight because we had not dealt with the earliest symptoms of blindness. May there not be an analogy here? May not the presence of evil have compelled us to appreciate goodness, and to seek God? But the reign of evil cannot be eternal. God shall destroy it forever. He will root up the power of Satan and hell.

What a contrast is presented by the psalmist's soliloquy! It is thought by some commentators that Nob, where Doeg massacred the priests, was situated near the Mount of Olives, and the humble forest sanctuary may have been surrounded by a grove of that beautiful tree. If so, it would supply a beautiful commentary on the psalmist's comparison. May we not pray to be among God's evergreens, drawing our supplies from roots struck deep down into him, and trusting in his nearness! Entrust your cause to God, and patiently await his vindication.

Thou knowest, O our Father, the frailty of our lives, and the strength of the world's hatred! We have no succor save in thee against those that hate us, and would compass our overthrow; but we hide in thee, and wait on thy name!

Friday, 22nd. Psalm 53.

This psalm is a recast of Psalm 14. It differs from it by substituting Elohim for Jehovah, and in the language of verse 5. Clearly some great deliverance of Israel had taken place, such as the destruction of Sennacherib's army, and the poet laureate of the age adapts the ancient psalm into a hymn of triumph. What was originally said about foes within Israel is now adapted to celebrate victory over those without. Whatever the two occasions may have been, the two psalmists join in a final sigh for the coming of Israel's full salvation.

We need hardly remind ourselves that the apostle employs the language of these psalms to the condition of the heathen world and of mankind generally in Romans 3.

There is a special reason why we should join in the last verse, which in these days has an unusual significance. It is clear from Zechariah 14 that the advent of our Lord will be closely connected with the salvation of the Jews from most fearful agony,—all nations gathered against Jerusalem; the city taken, the orgy of impurity raging, the choice between murder and slavery. The whole nation seems on the verge of annihilation, when suddenly their salvation is achieved by the coming forth of the Son of man on their behalf. Then will his brethren recognize their long-lost brother, as in the story of Joseph, and all Israel shall not only be saved from destruction, but for the blessing of mankind. When God thus brings back the captivity of his people, surely a thrill of joy will pass throughout the world, as it will register the beginning of the thousand years of peace.

The times of the Gentiles are nearly run out. The awful sufferings of the Hebrew race are nearly concluded. The Jews are pouring forth to Palestine in thousands. The land is becoming cultivated, and the vast extent of country originally promised to Abraham, but never possessed, has been brought to fertility by modern engineering. God is bringing back the captivity of his people. Let us stand on the watch tower and behold the evolution of the divine purpose!

We thank thee, most gracious Lord, for permitting us to live at this great hour, when the light of a glorious dawn is already flushing the heavy clouds of the long night! We pray especially for thy chosen race, that thou wouldest soon reveal to them thy salvation for the enrichment of mankind!

Saturday, 23rd. Psalm 54.

This psalm, as the inscription tells us, was written when David's fortunes were at their lowest ebb. One of the most eloquent treatises on the Psalms says that the psalm was probably short because his need was so great. He was so sure of God that he did not use many words, "since it is our distrust of God, not faith, which makes us besiege his throne with much speaking."

"Save me!" is a plaintive cry for help: with that the psalm begins. "He hath delivered me out of all trouble, and mine eyes have seen the overthrow of mine enemies": with that the psalm ends. Yes, the Ziphites might do their worst: it would be in vain!

A great lesson is here. We kneel under the night, we end in the sunrise. When we live near God we can generally tell whether our prayer meets his will, or not. Have we not all felt, after praying for some time, whether or not our prayer has been in accordance with God's mind? We also may claim our deliverance, and give thanks long before it arrives. Pray on till your prayer clears itself!

There is one beautiful trait in this psalm which we do well to note. We learn from 1 Samuel 23. 15 that Saul had come out to seek David's life, but throughout this and other psalms David doesn't direct his invective against the unhappy monarch, whom he loved with a magnificent devotion while he lived, and lamented when he died with one of the noblest lyric bursts in literature. His strong invectives are reserved for the spies and calumniators who whispered their suspicions into the king's ears for their own selfish purposes. Therefore, against the whole evil crew the psalmist put God's help and support.

Is not this the inner reason of trial? It

drives us to find in God what we should never have realized. It is the nimbus cloud which unravels the sunbeams. Sometimes we wonder whether the permission of evil, sorrow, pain has not disclosed depths in the heart of God which otherwise had escaped us. Unfallen angels can never know the Eternal as we do who have passed through earth's discipline.

Heavenly Father, thou hast made no mistake in thy arrangement of our lives! We have passed through the fires, but one like the Son of man has borne us company. We thank and adore thy holy name for the songs given us in the night. We thank thee even for the stern discipline of sorrow, which gives us deeper appreciation of the world where tears are wiped from off all faces.

Sunday, 24th. Psalm 55.

This psalm, like the 39th and 41st, reflects David's mood between his sin and the outbreak of Absalom's rebellion. Apparently, his anxiety had induced a serious illness, over which his enemies gloated. Verses 1-8 portray the mental and physical strain which weighed him to the ground. His heart writhes with pain; fear and trembling paralyze him. He envied the birds, whose wings would carry them from darkened skies to sunnier climes, from the disturbance of tumult of the city to the calm of nature. This is no exaggeration. The casual reader may have no special interest beyond the beauty of the imagery, but the restored child of God will accept these expressions as sane and true. Sin may be forgiven, but it leaves scars. These psalms attest the real saintliness of this man "after God's own heart."

The effect of his sin had been to unloose violence and strife throughout the city (9-11). Violence and strife, oppression and guile, under the shadow that had been caused by the royal eclipse, stole forth and ravaged at their will. Practically Jerusalem was under the rule of Absalom and his counsellors, and the moving spirit, Ahithophel, had been one of David's chosen friends with whom he had held sweet fellowship (12-14). Under such circumstances there was but one resort, prayer. Notice the three periods in each day when the pious Jew was wont to pray (17), a practice which Daniel always observed (Daniel 6. 10)!

Heavy-laden souls, be sure to follow the psalmist's steps into the presence of him who said that he was the friend of the heavy-laden, and roll thy burden upon him! He will sustain, comfort, and undertake. Only be sure to leave the burden with him! Too many—if their wearied and anxious faces tell the truth,—seem to take their burdens back. Not so with David. When finally the rebellion broke out, he did not greatly exert himself, but fled across the Jordan, and waited until the cloud lifted, and all Israel brought him back. It was left with his almighty Friend not only to forgive, but to restore.

Lord Jesus, thou knowest how Satan stirs up hatred and treachery against thine own! They are killed all the day long, in China and elsewhere, and are accounted as sheep for the slaughter; but thou art with them. Nothing can separate them from thy love. Come quickly, and set up thine everlasting kingdom!

Monday, 25th. Psalm 56.

This psalm refers to the troubled period out of which the 34th was born. David was in a desperate plight. Behind him Saul was in hot pursuit, driving him and his band to the frontier of Judah. Before him lay the green fields of Philistia. In desperation he made the plunge, but was soon discovered, and, naturally enough, the Philistines began to plot his death to avenge Goliath's. They put him under arrest, and his life was in imminent danger. Then he feigned madness, which implied divine or demoniacal possession; and Achish on that ground discharged him. Under that guise, however, David's heart was strengthening itself in God, and here he sets down a transcription of the thoughts that were chasing one another through his heart.

The first and second portions, ending respectively in verses 4 and 10, repeat the story of his danger and end in the same refrain. At the close (11-13) he breaks into the utterance of praise and confidence. Weary and tempted souls should take note of this. Pray on and believe that God is listening to sighs and tears, and will be a very present help! Remember how these words are quoted in Hebrews 13. 5 and 6. There we have the fivefold promise of God, that he will never, never leave, and never, never, never forsake, so that the threatened soul may dare to say, "Since the Lord is my helper, I will not fear what man can do unto me."

Note that closing verse! The argument is cogent. If the Lord has redeemed us by his death, will he not save our feet from falling, so that we may walk before God in the light, even as he is in the light? Was not this in Paul's mind when he wrote that if we were reconciled by the death, we should certainly be saved by the life of the risen Saviour (Romans 5. 10)?

Teach us so to pray, most holy God, that whilst we pray we may lose sight of our tears and fears, our failures and sins, in the overwhelming consciousness of thy presence and salvation! Thou hast delivered our

souls from death: we pray thee keep our feet from falling! In Christ's name.

Tuesday, 26th. Psalm 57.

This is one of the choicest of the psalms. It is dated from the cave of Adullam. It is therefore closely akin to Psalm 7. Some trace of the cave may be found in the words "taken refuge." That secure retreat among the hills of Judea may have suggested the safe hiding of his spirit in God, and when he speaks of taking refuge under God's wings the thought may have been suggested by the affection of the mother eagle, which must have been a familiar object in those lands. "The over-arching of the strong sides of the cave may also have seemed to the fugitives like a gigantic pair of wings beneath which they nestled warm and dry whilst the storms raged without."

That word "performeth" is precious. It occurs five times in the Psalms, and not elsewhere in the Old Testament. Originally it means "to complete." It is a word that should be frequently on our lips. When matters are awry in the household, in the business, or in other directions, we are tempted to invent in our busy minds some way of disentangling the mesh of perplexing difficulty, until presently we hand all over to God, and the faith of our spirit soars far beyond the suggestions of our soul. Then we find that the tangle is suddenly unpicked, and the skein runs smooth, without the intrusion of our own blundering fingers. When man would swallow us up with reproaches, that are possibly well deserved, then God sends forth his mercy and his troth,—two white-robed messengers that remind us of his light and troth in Psalm 43. 3.

It has been questioned whether the lions of verse 4 are to be regarded as a description of his enemies, or really the wild beasts of prey. Delitzch and others interpret it as applying to both, thus: that the fugitive among the savage cliffs prepares himself for his nightly slumbers in calm confidence whilst the wild beasts haunt around, feeling himself safer among them than among the sons of men, whose hatred has a sharper tooth than theirs. Presently he awakes and rises with the spring of the day to give thanks and praise.

Teach us, we pray thee, holy Father, to welcome thy mercy and troth in the hour of distress and the morning hour of deliverance! May we trust more absolutely, and praise more fervently, because we live and move and have our being in thy environing presence! In Christ's name.

Wednesday, 27th. Psalm 58.

This psalm denounced the abuse of their authority by wicked men, and the sure judgment that must overtake them. Its divisions are simple. The evils perpetrated by such men are described in verses 1-5, their overthrow in verses 6-8, and the ultimate triumph of righteousness in verses 9-11.

The word "gods" does not mean that these unjust judges are supernatural beings, but that there has been delegated to them the duty of maintaining intact the divine balance of justice. The men in the psalmist's thought betrayed their evil propensities in their childhood, and it is said in corroboration that the young serpent just hatched out can sting as swiftly and poisonously as an older one. The hearing of all the serpent tribe is imperfect, and the charmer can only reach the snake by a shrill note: so in the case of David's persecutors, it seemed almost impossible to awaken their consciences. We may all quicken or deaden the sensitiveness of the inward monitor.

The complete oblivion that wipes out sentences of injustice is powerfully expressed by a great wealth of metaphors. The broken eye-teeth of the lion with which he tears his prey, the mountain torrent that soon runs dry, leaving only a chaos of destruction, the arrow which misses its mark and falls blunted to earth, the track of slime left by a snail or slug, the brushwood which burns itself out before the water boils: thus by many illustrations we are reminded that there is a God that judges in the earth. It seems sometimes as if Satan had too great license and too many willing servants, but his power is limited and short-lived. Presently he shall be consigned to the pit, all his schemes miscarrying, all his sentences reversed.

Keep us calm, O Father, as we look out on the misery of the earth through oppression and misrule! Hasten the time when Jesus shall ascend the judgment-seat of the world! Make haste, O Emmanuel, to take thy great power, and reign!

Thursday, 28th. Psalm 59.

This psalm has been described as the first of the Songs of the Outlaw. Saul's mad jealousy of David had been aroused to a new heat by the tidings of his victory over the Philistines. Again the evil spirit came upon him, and his javelin was flung at the minstrel who sought to calm him with his harp. Thereupon David fled to his home. A stealthy band of assassins was sent to surround the house with orders to slay, and it was only through Michal's ready wit that he escaped.

The psalm opens with a fourfold cry for help from God, whom he addresses with the added "My" of personal friendship and faith. He depicts the assembling of these "men of blood," who delight in the errand to which they are committed by the royal decree. But God is awake to help him (4).

He hears them assembling beneath his windows, but he imagines God as gazing on them with divine scorn.

Notice specially the glad outburst of praise with which the psalm closes! He anticipates the morning, when the band of murderers will have missed their prey, when he will be able to shout aloud and set his experience of God's delivering mercy to music. At the beginning of the psalm he can only speak of God as his strength and high tower or fortress, but at the end he adds that he will assuredly sing with his harp since God has shown himself not only as his fortress, but "the God of his mercy."

The lesson is obvious that our nights of weeping and anxiety must be filled with believing prayer. Then they will be succeeded by floods of light and love and song. Let each one of us use the personal pronoun and look up to God as the God of MY mercy, MY high tower, MY refuge in the day of MY distress!

Heavenly Father, thou knowest that we are sore let and hindered by the assaults of Satan, and the manifold temptations and trials which confront us in the world! We turn to thee. Thou art our strength and high tower of defence. Be our present help! In Christ's name.

Friday, 29th. Psalm 60.

David had conquered Edom, as we learn from 2 Samuel 8. Here was a national song to be taught to the people, to keep in remembrance (Deuteronomy 31. 19). The earlier verses have a plaintive tone, due to the great losses inflicted on the land by the enemy's incursions. The banner of Israel's witness had been trailed on the ground by successive disasters. But their effect had been to weld the whole nation into a new unity. Gilead lay across Jordan, but this could not break its incorporation with Judah, the seat of government, and with Manasseh and Ephraim, the two martial tribes. The three hereditary foes of Israel had been reduced to subjection. Moab was a washing-tub, Edom a slave deputed to mind the sandals, and Philistia compelled to welcome the conquering forces with shouts of appeal against impending vengeance. God had done so much: might he not be reckoned upon to do more, even to bring David as conqueror into the unconquered Petra, hidden away in its rocky fastnesses?

Why should not the church of Christ appropriate those closing words, and follow Christ in one great assault on the bastions of moral darkness and iniquity presented by modern civilization, also on the hitherto unevangelized countries of the world? If only the church was united; if Shechem and Ephraim were as one; if the Spirit of God went forth with our hosts, there are wealth and power within the church enough to win the world. But God cannot go forth with our hosts unless we are united in Jesus Christ's grace and power. He must tread down our adversaries. The only limit on the forth-putting of God's might is our faith.

Behold us, O Spirit of God, in thy great mercy, and once more descend with Pentecostal power, that thy church may be one in consecration and Christian love, and that this age may end as it began, with a Pentecost! In Christ's name.

Saturday, 30th. Psalm 61.

This psalm was evidently composed while the Tabernacle was still standing, and after David had received the promise of the kingdom (6, 7). But he was clearly passing through a time of great distress, and we are justified in fixing the date at the time of Absalom's revolt. In all probability it was composed as light was beginning to break through the dark clouds. It is a precious gem, and in all the centuries it has expressed the yearnings of the believing soul.

The passionate desire of the psalmist is to regain uninterrupted fellowship with God. "Lead me once more," he says, "to that great Rock, the Rock of Ages, in some cleft of which I may hide! Bear me up in thy hands, eternal Spirit, for I cannot scale it alone!" Then he turns to another beautiful image: he would fain hide under the warm sheltering wings of the Shekinah. If David were at the time across the Jordan, and far from the sacred enclosure of the ark, nothing could separate him from the love of God! Whilst he prays he receives the assurance that his prayer has been heard, and his request granted. Once more he sees that he will abide with God and in God for ever.

Such is the result of a living faith. Not only are we forgiven: we are restored. Not only are our sins dropped into oblivion, but we are welcomed to God's presence chamber, and may abide there forever. Be sure not to endeavor to feel that you are there: learn to reckon that you are! By faith claim your standing before God, clothed in the righteousness of Christ, and accepted in the Beloved; and remember that you are a child of the morning, and that you are to follow it as it invades the realm of darkness!

We thank thee, O Lord, for thy forgiving and restoring grace! Lead us deeper into the light of life, and ever nearer to the heart of love! So will we sing praise for ever, and in the long eons of eternity will be ever learning new songs for new and increasing revelations!